

# THE FIELD AFAR

## MARYKNOLL



VOL. XXII  
NUMBER IV

CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA, INC.  
(LEGAL TITLE)

APRIL  
1950

# Universities, Colleges, and Schools

## UNIVERSITIES FOR MEN

Catholic University of America, Washington, D. C.  
University of Detroit, Detroit, Mich.  
University of Dayton, Dayton, Ohio

## COLLEGES FOR MEN

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Mt. St. Mary's College & Eccl. Sem., Emmitsburg, Md.  
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Ursuline College and Academy, Springfield, Ill.  
St. Mary's College, Notre Dame, Ind.  
College of St. Mary-of-the-Woods, St. Mary-of-the-Woods, Ind.  
Nazareth College, Louisville, Ky.  
College of Notre Dame of Maryland, Baltimore, Md.  
St. Joseph's College, Emmitsburg, Md.  
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College of St. Teresa, Winona, Minn.  
College & Academy of Sacred Heart, Meramec St., St. Louis, Mo.  
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College & Academy of St. Elizabeth, Convent Sta., N. J.  
Georgian Court College, Lakewood, N. J.  
The College of St. Rose, Albany, N. Y.  
D'Youville College, Porter and Prospect Aves., Buffalo, N. Y.  
College of New Rochelle, New Rochelle, N. Y.  
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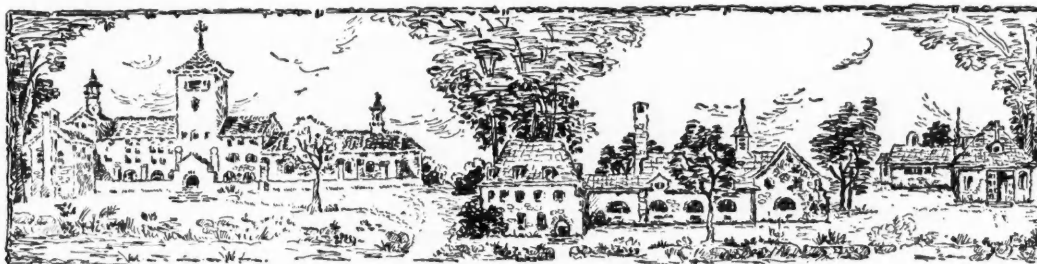
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FOREIGN MISSIONERS (CATHOLIC)  
IN ALL THE WORLD AS  
THERE ARE TELEPHONE OPERATORS  
IN NEW YORK CITY?

This is one of the arresting  
bits of mission information in the  
recent mission manual,

THE VATICAN MISSION  
EXPOSITION

—A WINDOW ON THE WORLD—

# The Catholic Foreign Mission Society of America (MARYKNOLL)



*The Seminary (Chapel at the right not yet built)*

*Publication and Power House*

*Novices' Chapel*

Approved by the Hierarchy of the United States at Washington, D. C., April 27, 1911. Authorized by His Holiness Pius X, at Rome, June 29, 1911. Decree of Praise, June 14, 1915.

"Maryknoll" in honor of the Queen of Apostles has become the popular designation of the Society, and is applied to the priests, Brothers, and Sisters.

Founded to train Catholic missionaries for the heathen, with the ultimate aim to develop a native clergy in lands now pagan.

Secular priests compose the Society. They are assisted by auxiliary Brothers and by the Foreign Mission Sisters of St. Dominic.

## IN THE UNITED STATES

THE Central Administration and Seminary are at Ossining (Maryknoll P. O.), New York, about thirty miles north of the metropolis. Students in the Seminary make the usual six-year course in Philosophy and Theology.

THE Maryknoll Preparatory College, The Vénard, at Clarks Summit, Pa., admits to a six-year classical course youths who are ready for the high school.

A second Maryknoll Preparatory College has been established at Los Altos, Cal.

MARYKNOLL Procures serve as depots of supplies and as homes of passage for Maryknoll missionaries. They are located as follows:

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AUXILIARY Brothers of St. Michael participate in the work of Maryknoll as teachers, trained nurses, office assistants, supervisors, and skilled workmen.

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## THE FIELD AFAR

THIS paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

The subscription rates are as follows: one dollar (\$1.00) a year; five dollars (\$5.00) for six years; fifty dollars (\$50.00) for life.

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Maryknoll, Ossining, N. Y.

THE FIELD AFAR, Vol. XXII, No. IV.

Published the first of every month, except August, at Maryknoll, N. Y. Subscription, \$1.00 a year, in advance. Entered at Post Office, Maryknoll, N. Y.

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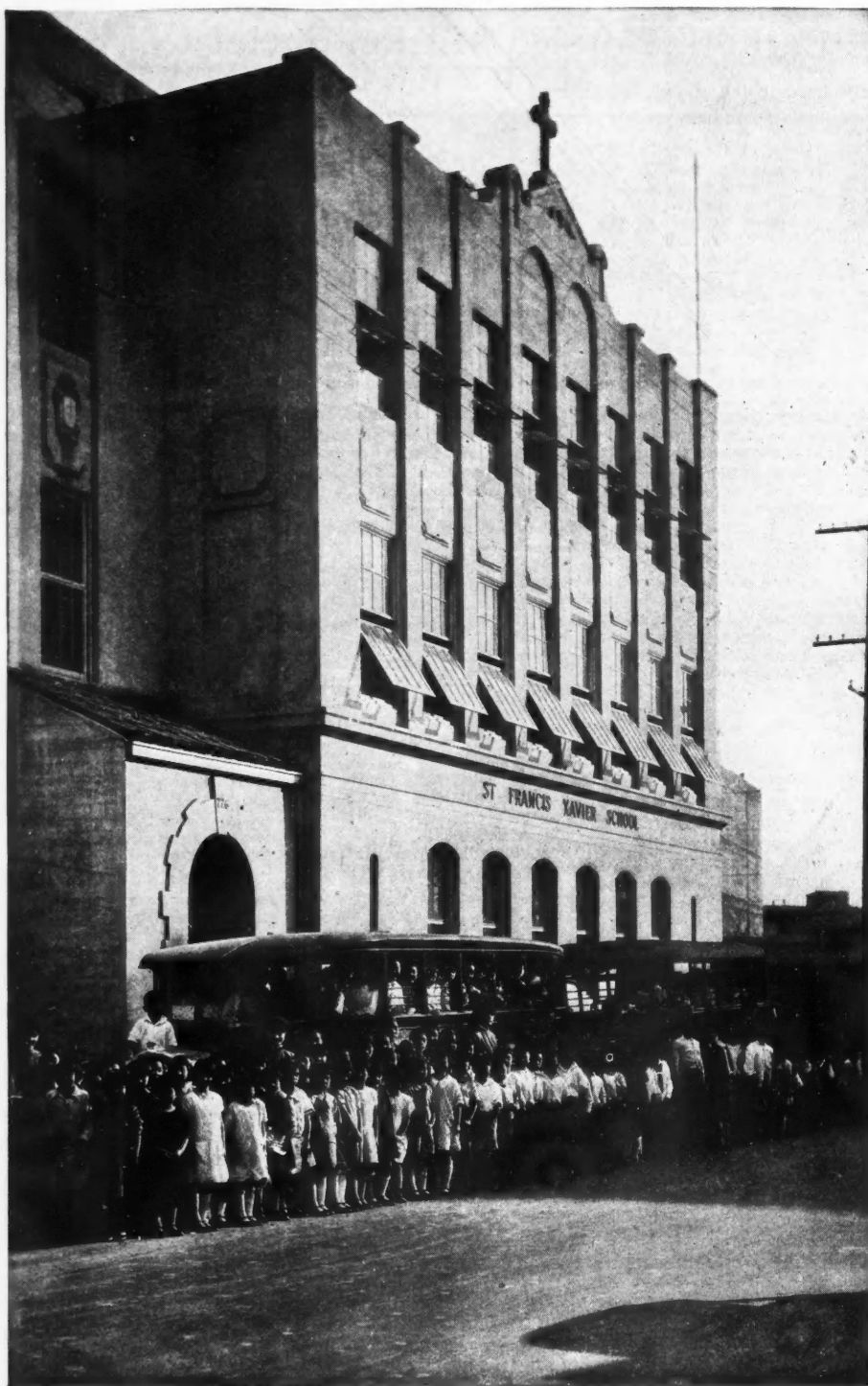
Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917; authorized Nov. 21, 1921.

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For further information address:  
The Catholic Foreign Mission Society,  
Maryknoll, N. Y.

Place The Field Afar in the school this year.





### **Waiting for the Japanese Bishop**

*Bishop Hayasaka anticipated with keen pleasure the sight of these three hundred Japanese children gathered at the Maryknoll School, St. Francis Xavier's, in Los Angeles, to greet the first bishop of their own race*





# THE FIELD AFAR

APRIL, 1928



## HAPPENINGS AT THE KNOLL OF LATE

### The Caldey Prior—

A RECENT visitor was Dom. Wilfred Upson, O.S.B., prior of the Benedictine monastery on the isle of Caldey, off the coast of Wales. The Caldey community originally was an Anglican unit, and, some twenty years ago, startled England by entering the Catholic Church. Their prior brought to Maryknoll many interesting stereopticon slides and a motion picture film which showed how the island monks have been able by dint of much perseverance and labor gradually to enlarge their home.

The scenes which depicted the Benedictines working at ecclesiastical crafts were of special interest to the Maryknoll Sisters who are striving to acquire skill in similar lines of work. Recently the Sisters presented to the Maryknoll Superior a stained glass window which they had designed and made. The window shows the Holy Ghost represented by a dove, from which the rays of the Light of Truth radiate upon a Chinese landscape. In the center of the window is the Maryknoll coat of arms.

### Would-Be Journalists—

St. Francis de Sales, patron of journalists, has been invoked as special guardian of a group of Maryknoll students who devote some of their spare time to the acquisition of information which will be of benefit to them as future contributors to THE FIELD AFAR and other periodicals. During midyear vacation, the group visited a near-by printing establishment and delved into the mysteries of linotypes, platen presses, and other inky delights. They meet every week in an effort to develop their "nose for news" and incidentally to supply the tired editor with Knoll items.

### The Martyr's Shrine—

There is something about the



A WINDOW FOR THE LIBRARY  
*This window, six feet in diameter, was prepared by Maryknoll "Arts and Crafts"*

martyr's shrine in the Maryknoll chapel which inspires awe. The altar itself is unpretentious. It is hung with simple cloth of red as a reminder that these witnesses of Christ shed their blood for Him, and bears the inscription in Latin, "With palm in hand, they have attained the crown. The white-robed army of martyrs praise Thee." Although the shrine itself is simple, it contains many treasures.

Of special interest to missionaries are relics of the Korean martyrs, recently beatified; bits of bones or clothing of Bl. Peter Borie, Bl. Isidore Gagein, Bl. Joseph Nam, Bl. Peter Fruati, Bl. Joseph Ho, Bl. Anthony Dich, Bl. Auguste Chapdelaine, Bl. Charles Cornay. It was the story of the last mentioned priest, of the Paris Foreign

Mission seminary, which inspired Blessed Théophane Vénard to offer himself as a martyr in China. A piece of the neckbone of young Vénard has a place of honor at the altar.

Bl. Peter Chanel, Bl. John Perboyre, Joseph Khang, a martyred catechist, Bl. Aloysius Bonnard, Bl. Paul Mi, Bl. August Shoeffler, Bl. Paul Khoan are also represented.

Of older origin are relics of Bl. Gabriel of the Sorrowful Virgin, St. Paul of the Cross, St. Benedict, St. Francis of Assisi, St. Jane Frances de Chantal, St. Francis de Sales, St. Peter Claver, St. Lawrence, and St. Francis Xavier. A pyx in which St. Charles Borromeo carried the Blessed Sacrament through the plague-stricken streets of Milan is another object of interest.

The antiquity of the Church is emphasized by relics of SS. Peter and Paul, and of St. Stephen, the first martyr. In the center of the altar is the most valued of all the relics, a piece of the True Cross and a splinter from the Crown of Thorns. These two relics are beautifully mounted on gold cloth and surrounded with pearls. The holy treasure was presented to the Maryknoll Superior by Baroness Von Hoffman who resides at Meran in the Italian Tyrol. Its genuineness was attested by Cardinal Ferrata who formerly had been its custodian.

### MAKE IT STRINGLESS!

You are anxious to give help where it is most needed, but are you always in a position to judge of where the need is greatest?

In a work such as ours, constant appeals from the outposts reach the home center. Only the keeper in the central watch tower is able to discern which signals of distress are most urgent.

If you desire to give the mission work of Maryknoll the strongest possible co-operation, trust the judgment of the central watchkeeper and make your offering stringless.

SUPPORT A CATECHIST



TULIP SEASON AT THE KNOLL

**Certificate of Loss—**

Visitors to Maryknoll often remark that healthy looking community, and, of course, we give credit to those who run the commissary—and who, so far, have not been accused of starving the hopefuls.

And yet, we sometimes wonder at the days on which we have fallen.

Scarcely a week passes that does not record the fact that some one out of our three hundred hill-dwellers is not contemplating, or undergoing, or recovering from an operation.

"They are a lot of 'cut-ups,'" said the mild-mannered professor one day, and the next week his own tonsils were shaved.

We almost fear to write on this subject lest we too may measure our length on the white table.

It costs money to be stretched, drawn, and quartered, but it would cost very much more if it were not for the generous service rendered by our fine doctors and surgeons in Ossining, New York, and Scranton, and for the great kindness of our Catholic hospitals, from some of which we have never received a bill—all of which

says that we have good friends to whom we should be and are deeply grateful.

The popular operations here have always had to do with tonsils and appendixes, and a large proportion of our hundred over-sea Maryknollers are now provided with certificates of loss.

**Busses—**

For the last few years busses have been toiling up our hill panting somewhat after long trips from Brooklyn, New York, or points in Connecticut.

Their rumble was a comparatively rare experience for us, but now there is an Ossining-Maryknoll bus-line that makes itself seen and heard regularly throughout the day and gives us an impression that we are suburbanites rather than farmers.

Do we like it? Yes, and no.

The solitude of our hill has always been treasured, but at some inconvenience unless a taxi-cab

You can remember all your friends—priests, sisters, and laity—with something acceptable if you give Maryknoll books for Easter. There are subjects to fit all tastes and prices to fit all pocketbooks. The list is on page 103.

should be requisitioned—and this meant money.

It still costs to cover the two mile up-hill climb to Maryknoll, but the price is fifteen cents, which, in these days and in this country, is quite tolerable.

When you come to Maryknoll again, therefore, and alight at the Ossining Railroad Station, look for a bus marked "Maryknoll"—and we hope that you will not have to wait too long for it. It will bring you to the entrance of our property.

**THE VÉNARD**

THE Vénard—Maryknoll Preparatory College Number One—closed its fiscal year recently and was found "solvent."

This is good news because Maryknoll Seminary is recruited largely from the Vénard.

But let us whisper that the dear young Vénard would be in the depths—which means in a hole—if its mother did not turn towards the youngster from time to time what she could.

Of course, The Vénard, being young, and living a somewhat retired life, does not attract the attention it deserves; but please note that our College is getting ready for a considerable growth—scores of young aspirants are writing for information and application blanks, and, if one-fourth of these actually arrive, The Vénard will be at its wits' end to take care of them.

Within a few months, we shall know how many to expect, and, if more room is called for, we are going to borrow some money and finish The Vénard. God is good.

**LOS ANGELES**

SIX Japanese doctors here in Los Angeles recently visited two Catholic hospitals of the diocese. They found one of these so far superior to any other hospital they had seen either here or abroad that they pronounced it "fifteen years ahead of its time." Incidentally, a physician here has expressed his hope that Maryknoll Sisters will take up certain hospital work for Japanese in this section of the country.

There are many advantages in living on the Pacific slope, and, of course, we

PENALIZE YOURSELF FOR DELINQUENCY

should not complain; but it does hurt to pay taxes on school property, and that we are obliged to do to the tune of eight hundred dollars. California is such a fine place that surely some day she will change her laws and not insist that parochial schools should carry the double burden of trying to support themselves and state institutions also. The State owes much to Catholic missionaries of earlier days, and it owes much to the Church today, or to any other organization that is trying to educate men and women to be good citizens.

#### SAN FRANCISCO

SOME extra rooms are set aside at the Procure for priests. This is not only an accommodation for Maryknollers, but for other priests as well.

One night, recently, our guests represented Boston, Los Angeles, Denver, and Colorado Springs.

Late showers—a jelly shower from Loyola Council of the Young Ladies' Institute; canned goods showers from Presentation Convent and the Academy of the Immaculate Conception—another from the Academy of the Sacred Heart; a soap shower from St. Peter's Academy, and one of like variety from Notre Dame High School—all for Los Altos.

A few small whist and bridge parties just before Lent helped to meet expenses. Our Lady's Circle, which hopes to establish a scholarship at Los Altos, had a large gathering, as did the college students of the Convent of the Sacred Heart, Menlo Park.

The Maryknoll Guild is doing well. On the list of members is the name of a priest in St. Louis, who sends each month to help a boy studying for the priesthood at Los Altos; and that of a lady in Montana who has the same good habit.

To prospective Guild members we respectfully suggest that what is set aside for the Guild be something that would have otherwise been spent on some luxury or some unnecessary pleasure. We would emphasize that what you do for Maryknoll should in no way interfere with personal, parish, or other prior obligations. Our address is 1494 McAllister Street, San Francisco. At least keep us in mind.

Mud, honest-to-goodness mud it was, and nothing else but mud. But now—nary a speck. Why? Simply because we have put a layer of rock on all thoroughfares about the building. The students, Brothers, and the lone priest in charge did all the road building, but from whence did the rock come? We looked for some kind friend with a quarry in his front or back yard, but



WHEN THE TIN CAN COMES INTO ITS OWN

all in vain. So, here's the bill for "father."

Bishop Darnard, from the South Sea Islands, surprised us one afternoon recently by ringing our front door bell. Other welcome visitors were Fr. McCoy, S.J., rector of the University of Santa Clara; Fr. Donohue and Fr. John A. Lynch, priests of the San Francisco archdiocese; and Fr. Henry Sutton, C.S.S.R., of the Redemptorist College in Oakland.

"Do we need anything yet?"

"Only a Ford of the latest vintage, a new cow, and a hall clock, thank you!"

Over one hundred boys have expressed their interest in becoming Maryknoll missionaries. We should find some worthy candidates among them. Pray that we may pick the best.

#### AT LOS ALTOS (Cows is Cows)

A MOST cantankerous critter is Patricia, our cow at Maryknoll-in-Los Altos. "'Tis my hard luck to be her milker," says Bro. See, "and we have a merry old time of it sometimes. She has a very playful disposition; and we have played several little games together, in which I always come in second. Her favorites are 'Hide and Seek,' and 'Ring-around-a-rosy.'"

If any friend desires to meet the expense, for one year, of training a young apostle, the gift of two hundred and fifty dollars will meet this purpose, and the student selected will gladly remember the spiritual needs of his benefactors.

"She can't play the first game any more now, as I played a trick on her by attaching a cowbell to her swan-like neck. She got even, though. One night, while we were enjoying the second game, circling around the pasture, just before milking time, she gimme a mean look, and jumped the fence.

"'Tain't fair,' I yells, 'you're out of bounds!'

"'So's your old cowbell!' she snarls—and dashes madly into the night, with me in hot pursuit.

"After we had gone a couple of miles, I managed to grab her tail. Though this slackened her speed a bit, she still managed to keep going. When I felt sure we were in the next county, I saw a light in the distance and a voice out of the darkness. It was Bro. Tee; and I was sure glad to hear him.

"Where are we? I gasped, thinking he must have followed us in the car. "'At the College.'

"And sure enough, instead of heading due East, Patricia had made a complete circle of the pasture, on the outside this time; and, as she stood there panting for breath (I, too), she seemed to say, 'Fooled ja, didn't I?'

"It took our combined efforts to get her into the barn. She was so spent from her run, she had lost all ambition even to walk.

#### SEATTLE (Sue Zumi)

APRIL showers may bring May flowers to other parts of the country, but we have had ours since early in February. A bright bouquet for Our Blessed Mother's altar is never lacking—one of our recent converts sees to that. It seems to be her great-

SUBSCRIBE FOR A FRIEND



est delight to cut down the best in her garden to place them at Our Lady's feet. Nor has this been her practice only since baptism, but even long before. Undoubtedly "the flower of all grace" secured many blessings for her new daughter.

With the freshness of spring came our new school bus. We've needed one for a long time. The old one looked like a chicken coop on wheels, open day and night inviting every passing breeze, and you couldn't blame us if—even in this delightful climate—we caught cold occasionally. The new one is enclosed, with hot and cold running gas, folding radiators inside and out, and mountable

#### A mission shelf in every classroom.

And quartette numbers, with any number of solos; violins and harps and an orchestra from the Seattle College. It was all very fine, but, alas, too short—it lasted only four hours. Everybody seemed happy and I think the Sisters were very tired, but it meant so much more toward the new bus, and that's worth dancing for. Father made a beautiful speech in Japanese. The people seemed glad when he finished, and they clapped their hands.

Before Lent, there were other enter-

At the same time the men meet once a week at Father's house where they have catechism classes and talk about many things. I think the men have tea too!

Mr. S. keeps Father posted about things Japanese. The other day he told of the minister of C. church who says Father gets fat on all the money he has from selling indulgences. Father said he won't have to buy a new cassock if he gets fat in that way. I wish I heard the minister say that. I could tell him, as any of us children could, that an indulgence cannot be bought except with the coin of faith and good works, and that God is the dispenser.

But another local divine assures his Nipponese flock that we Catholics have no faith—only good works, and Miss Y. who heard it asked, "Well, why do good works if they have no faith in their merits?" But no man dared answer. Again Rev. Miss M. tells her pupils Protestants worship God, but Catholics worship one another! Father says, "Well, they at least know we are here, and they seem worried about that, though not so much worried about truth."

With the Fujinkai and the Men's Club now in full swing, it won't be long until all must learn the truth or lose face before their neighbors and friends. Tamotsu says, "It only comes by prayer and fasting." I'll do the praying, and Father the fasting.



LEAVING THE MARYKNOLL HOUSE OF STUDIES FOR CLASSES AT THE CATHOLIC UNIVERSITY

seats throughout. As we glide down the hills, many of the Japanese people say "Mai!", and, as we throw our chest out the window, we wonder who in the world is going to pay for all this! A portion of the cost was met by some of our papas and mammas, but there is something big hanging on it still, Father says, though I have never been able to see it.

Now Father is looking for a new (or newer than his 1913) Ford. He says he can't complain of it very much because it's just fine going down hills, but the trouble is it keeps going down. Father is always talking in parabolic curves.

Before Lent came, we had a wonderful entertainment in which all the children took part from the tots of the kindergarten to the big boys and girls who are above our Second Grade but still come with us on Sunday.

Such dances and drills and quadrilles!

tainments too. Some ladies gave a party, and all who came brought things for the Sisters' pantry—jellies and jams, bacons and hams, potatoes, tomatoes, peas, green beans, and yams. Someone brought a cocoanut cake, and we had a party. These ladies are not our mammas, but you must not think that the Japanese ladies don't work for Maryknoll. In January they formed a *Fujinkai*—a ladies' club. All the mothers of Maryknoll school children belong. They started in January with thirty-five members. Sister was very much surprised and very happy. They meet once a month; then Father shows pictures on a lantern and explains them. Sometimes the ladies sew and Sister reads in Japanese, but always they have tea, and, it seems, a good time.

If the atmosphere of the school-room has a world-wide mission fragrance, it is truly Catholic.

#### WASHINGTON

RECENTLY a sleet storm covered the roadbeds with a sheet of ice and then with a blanket of snow.

We are beginning to believe all we have heard about the queer Washington weather. In the past two weeks, it has ranged back and forth between fifteen and seventy-five above, with sunshine and rain, wind and snow, all jumbled together. One thing is certain, there is no "exceptional" weather, and the rain is not a dry one, but very, very wet, with all due apologies to Los Altos.

With the appearance of the new model Ford, ours became a truly priceless antique; but we still enjoy the thrills of our daily ride to the C. U., in it. Some there are who think that Henry Ford is adding insult to injury by putting the old model T out of date as well as out of tune.

Fr. Fitzgerald attended the funeral of Fr. Farnen's mother in Baltimore and met Fr. Coulehan there. That evening, Fr. Fitzgerald spoke to the theologians, and Fr. Coulehan to the philosophers at St. Mary's Seminary. Since then, the Rector of the Maryknoll House of Studies has also spoken to the priests living in Caldwell Hall

#### BACK CHRIST'S ARMY

here at the university. Such talks as these are eminently worthwhile, for there are men from every corner of the United States, both here and at St. Mary's.

**HONOLULU**  
(Bamboo Phil)

**FR. MURRAY** is in residence at the cathedral house, from which he gives spiritual care to the western end of the parish, his own Hawaiian-American-Lusitanian-Japanese-Chinese-Filipino parishioners during the eighteen hours of his wakefulness.

The Sisters of Heeia and Punaho regret that the days have only twenty-four hours.

Much sought after by young men and boys is Bro. Philip, scout-chief, wrestler, catechist, amusement director, chauffeur to two communities, bank messenger, carpenter, and janitor. These are his principal occupations. During his leisure periods someone or other asks for a cupboard, bookcase, electric installation, or other trifle, which "I know you can make."

Another tireless laborer is Fr. Barron. He has undertaken to boost the parish income and he finds this entails endless personal visits, besides much persuasive argument. He is meeting with success.

Recently Fr. Kress gave a mission at Wailuku Church, on the island of Maui. It was a double mission: early Mass and an evening sermon for adults; a second Mass and afternoon service for eight hundred school children. The latter exceeded the former



AT BROOKLAND, D. C.

*The home of Maryknollers attending the Catholic University, Washington*

in numbers, as they included pupils who came by train from outlying plantations, as well as children not of the Catholic faith. The missionary spoke on vocations to young and old, and asked for subscriptions to *THE FIELD AFAR* in lieu of the usual mission offering. The response in subscriptions was very generous; the response in vocations will await the garnering. Neighboring priests gave substantial aid in the confessional.

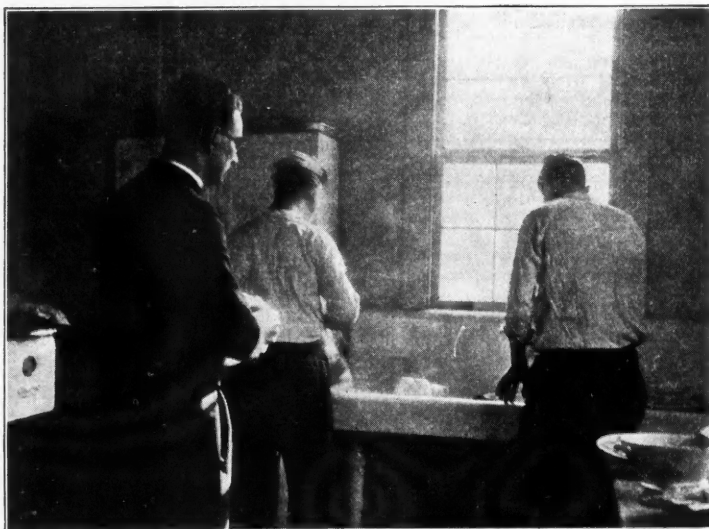
Nearly all the clergy on Maui are Hollanders, and as such very enthusiastic on the subject of vocations to foreign missions. Little Holland, which everybody admires, with its two and a half million Catholics, had, one year ago, sixteen hundred priests and eighteen hundred Sisters laboring in foreign lands. Hollanders ascribe their large number of vocations to the abundance of mission literature in Dutch homes.

Two Chinese pupils were baptized at Punahou and a special class of thirty-five were admitted to their First Communion. This was the second First Communion class of the year.

A change was made in the teaching staff of the school, Sr. L. replacing Sr. I., who had to relinquish the classroom and organ because of illness.

The Vicariate of Hawaii, knowing the value of a Catholic press, issues a weekly newspaper, called *Church Bells*. It enjoys the complete news service of the N.C.W.C. Its editor is Hawaii's able priest-historian, Fr. Ysendoorn, author of the recent *History of the Catholic Mission in Hawaii*. At present the editor is on a trip to his native Holland.

Maryknoll Sisters have the Sacred Heart Parochial School. Outside the city, in Heeia, they have taken over a mission school which seems to be of the tutti-frutti complexion. It welcomes



UNIVERSITY ACTIVITIES AFTER MEALS

**TODAY NOT TOMORROW**

Americans, Japanese, Chinese, Portuguese, Irish, Hawaiians, Spanish, and Norwegian. Chinese are in the majority and not a few of them in the front ranks.



A FILIPINA NURSE  
AT ST. PAUL'S HOSPITAL

Manila

(St. Paul's Hospital)

**M**OST of our readers know that St. Paul's Hospital, Manila, is now in charge of Maryknoll Sisters. Their diary comes regularly and reveals many interesting notes. Here are a few:

An old man who received Holy Communion yesterday, after having been away from the sacraments for fifty years, was anointed in the morning and died at four in the afternoon. Several of the Sisters were present and recited the prayers for the dying. We were not so surprised at the last minute conversion when we learned today that his parents are still alive, and both have passed the century mark. They are living in New England. This is doubtless the answer to a mother's fervent prayers.

At recreation, Sister Columba announced a gift of fifty pesos to the hospital from the Catholic Women's Club. This amount will be applied toward the purchase of surgical instruments for the men's ward.

#### ABOUT WILLS

¶ Anybody can make a will. A nobody can break it.

¶ Lawyers say that among those who make their business good are people who make their own wills.

¶ A few dollars saved in making a will may mean hundreds of dollars lost in executing it.

¶ The executors of some wills leave nothing for the beneficiary.

¶ A capable and honest executive is a treasure. If that kind of executive cannot be found or prefers not to serve, let some Trust Company in high repute take over this responsibility.

¶ A good lawyer is a safeguard to a will.

¶ If the Trust Company is strong, a would-be will-breaker may well hesitate before battling with a highly-organized executor.

¶ Here is another idea for you who would return what you have had to God: Execute your own will. You can do this by taking an annuity.

¶ Give your principal into the hands of your beneficiary — for example, your bishop or your favored charity.

¶ Arrange for a reasonable interest to be paid to you yearly or every six months.

¶ When you go to God, your money will then be where you desired it to go and there will be no squabbling over it.

Fifteen Sisters will study Spanish on Mondays and Wednesdays for one hour; and four Sisters will begin Tagalog, spending one hour on Tuesdays and Thursdays for class. Some of the Sisters who came down from China will continue Chinese.

A Filipino was received today, and when Sister asked him what religion he professed, he replied, "None."

"A Filipino with no religion! Why, you should be a Catholic!" and he answered: "Well, I intend to study them all and choose the highest." We'll do our best to help him find the "highest" before he leaves here.

A man was recently deported from Singapore as a Filipino, but, on his

*And I will set a sign among them and I will send of them that shall be saved, to the Gentiles into the sea, into Africa, and Lydia them that draw the bow: into Italy, and Greece, to the islands afar off, to them that have not heard of me and have not seen my glory. And they shall declare my glory of the Gentiles.—Isaia 66:19.*

arrival, it was discovered that he is not a Filipino, but a Mohammedan. He has all the diseases in the almanac; so it was impossible to send him back. He was brought to the hospital, and has been suffering intensely. He continually cries out, "Oh Allah, too long, too long!" The Sisters in the men's ward are trying to convert him, as they are sure he will not live long. He listens to them, but turns to Allah for relief.

A Mohammedan patient mentioned in our diary a few weeks ago was baptized today by Sister H., and called Joseph. He suffered very intensely all afternoon, and, in the evening, Fr. Zellig, S.J., gave him Extreme Unction and remained with him until the end. His last words were, "Jesus, I am sorry, because I love You." He died while we were singing the Christmas novena at night prayers.



UNDER TRAINING WITH  
A PATIENT SUBJECT

MAKE CHRIST LOVED



### Lines of Comment

THINK of an Irish Bond coming to us from Honolulu. But, after all, why not? We may yet get one from the heart of Africa.

A mother of five children called recently at Maryknoll. She is "a woman of means," well traveled and cultured. Her frequent prayer offered for her little ones is that God may take every one of her children into His service. This holy ambition is not so rare as some people think, but it is always edifying.

A Sister in northern New York, who aims to make geography interesting through THE FIELD AFAR, writes:

What do you think of this? I gave my pupils a test in geography Thursday and one of the questions asked was: "Name three countries of North America and one product of each country."

One of my girls gave me this answer: Canada—snow; United States—money; Mexico—fighting.

Nearly forty thousand pieces of first-class mail came to Maryknoll last year. Many more went out.

And would you believe it? Ten thousand letters that left Maryknoll in search of some moving star were returned. This shows that we are a shifting if not a shiftless people. It also tells us that we could be saved time and money if our friends would think to send us that new address.

Nearly five thousand new subscribers were added to our list last month, and we welcomed every one of them. Why not? New York, Pennsylvania, Oregon, Massachusetts, California, State of Washington, and Maine, led in the order named; but in all, forty-five States were represented and seven countries.

Not so bad! But we need some of *your* friends.

Maryknoll books, attractively printed and bound, are offered at unusually low prices. See the list on page 108.



OUR LATEST FOR CHINA  
*Fr. William M. O'Brien, of Chicago, has arrived at his mission*

"OFF for the great work at last.  
Au revoir."

This was the cryptic message that came by wire from Vancouver one bitter cold day in February. It was from a young Maryknoll priest leaving quite alone for his distant mission in China.

Fear, he knew not (though and perhaps because he went forth from the oft-maligned metropolis of the Middle-West). Love! yes; the love of God and hunger for souls kept him company.

He is now in China and settling to what he purposes to make his life task.

Au revoir! Will it be *au ciel*?

In the great diocese of Brooklyn, there is an organization known by the short title "Mission Relief." It has been in existence several years and has proved itself worthy of its name. It has also exemplified the possibility of a group of young men getting and keeping together in a combined effort to propagate the faith. If you desire to learn something of the organization, write to 711 Cypress Avenue, Brooklyn, New York.

We learn with marked gratification that in the diocese of Toledo the Rt. Rev. Bishop has established a fund from bequests, the revenue of which will go to American seminaries educating priests for the foreign field.

"As yet," the Diocesan Director writes, "the fund is not very large, but we will pray the Divine Missioner that it will grow."

This is a rift in the clouds, a long-hoped-for sign that the training houses of missionaries may be recognized as either fish or flesh.

A Japanese Sister writes:

The picture on the cover of the January FIELD AFAR—Morning Star—gave me exceeding great joy. My desire has always been to spread that picture so that all people might pray for the conversion of Japan. Through your kind interest in my country, the picture went round the world. When I thought of that I was thrilled.

I am hoping that readers of THE FIELD AFAR will frame that cover so that they will often be reminded to say the prayer recommended to Mary and thus gain indulgences for themselves and for the benefit of my countrymen who know not the true faith.

May the Kingdom of God come to Japan speedily!

### A REPRESENTATIVE WILL

Is your will representative of your life as a Catholic? If so, it contains the name of some Church activity. The present Holy Father has emphasized the fact that the most vital activity of the Church of Christ is mission work.

Should you wish to remember in your will Maryknoll, the American Society for foreign missions, our legal title is:

Catholic Foreign Mission Society of America, Incorporated.

ADOPT A MARYKNOLLER

A Japanese lady, Miss Yuasa, whose photograph appears on this page, has been a real apostle to Japanese in Manchuria for some twenty years. She served as a Red Cross nurse during the Great War, being in charge of the Japanese contingent, and is at present chief nurse at the Red Cross Hospital in Mukden.

She manages to baptize from one hundred to two hundred Japanese, children and adults, every year during her work. Through her efforts, Fr. Lane, of Maryknoll, secured a government grant of land at Fushun.

*"Those Irish Bonds! Those Irish Bonds!"* There is something that soothes as we repeat the words, and, if we were musical, we might try our hand—and the ears of our friends—with a refrain.

They mounted to a nice little pile of documents, and, although at this writing their redemption is possibly a year away with seventy-five per cent of their face value to be deducted, we are pleased in anticipation at the good that can be accomplished with even twenty-five per cent.

A call for a Maryknoll exhibit reached our hilltop last autumn from the Rev. Martin W. Doherty, Director of the Oregon Students' Society for the Propagation of the Faith. The shipment made the long journey safely, and, on reaching Portland, it found two of our out-bound China missionaries there: Fr. McDermott and Fr. Churchill. The Maryknollers helped to arrange our exhibit, and, judging from echoes which have come our way, their efforts attracted considerable attention from the twelve hundred students who attended the rally.

Fr. McGillicuddy, one of our American Vincentians in China, writes:

Things are brightening up a bit for religion, at least no one is either *pro* or *contra* nos. So, after all, that is something. It seems that these "Reds" were playing a checker game between



A VALIANT WOMAN  
*Miss Yuasa, an apostle of the Japanese in Manchuria*

our missions and Maryknoll's. They left us in August headed for Fr. Ford's mission; after painting that red, they were driven back to us, and, for the last month, they have been terrorizing our parts—robbing and killing, but, by a special Providence, they have not come to any one of our mission residences. Another crowd who were supposed to be "White" camped in every mission on their line of march. They were most bitter to us. They left us to visit Bishop Walsh.

We all feel that a better and more loyal type of Catholic will be the result of the past year's trial.

Here is a suggestive example of such activities as for several years have characterized an organization in Brooklyn known as the Mission Relief. We quote from a letter received shortly before the event occurred:

All our regular, associate, and honorary members, their friends and relatives, both young and old; and priests, Sisters, and Brothers acquainted with our Society—in brief, all persons in any way interested in our work will be invited to receive Holy Communion for the success of the missions throughout the world, on the morning of January 29, 1928. It is hoped that we shall be able to gather a spiritual bouquet of at least one thousand Holy Communion.

Invitations will be extended to members of all other mission Circles in the city and to the Catholics at large, to attend Solemn Vespers. The Rev. Thomas J. Leonard, Diocesan Director of the Society for the Propagation of

Of lasting value for Easter remembrance—the Maryknoll Books.



## From the Maryknoll Shelf

*Cloth bound. Illustrated*

### *Thoughts from Modern Martyrs...60¢*

112 pages, 3 illustrations.  
Selections from the letters of three young missionaries of the past century, together with sketches of their lives.

### *Felix Westerwoudt.....85¢*

115 pages, 8 illustrations.  
The inspiring account of a young missionary to Borneo, whose death was not martyrdom, but whose life most surely was.

### *Field Afar Stories, each vol.....85¢*

Independent collections of tales bearing on foreign missions and the foreign mission vocation.  
3 vols. for \$2.25.

### *Bluegowns .....\$1.50*

224 pages, 32 illustrations  
Stories of the missions in China, by Alice Dease.

### *The Maryknoll Movement.....\$1.50*

167 pages, 41 pp. illustrations  
A history of the Catholic Foreign Mission Movement in the United States.

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172 pages with 60 illustrations.  
A review of the world missions of the Catholic Church, as represented at the Vatican Mission Exposition. A book of permanent value.

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A study of Canon Law on this subject.

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An account of the Catholic missions of the Far East, by the Superior of Maryknoll.

### *Maryknoll Mission Letters, I.....\$3.00*

364 pp. text, 32 pp. illustrations.  
Entertaining, informing, inspiring, letters from the pioneer Maryknoll missionaries to China.

### *Maryknoll Mission Letters, II....\$3.00*

*All the above postpaid*

*Address:*

Field Afar Office, Maryknoll, N. Y.

FOR ONE YEAR—\$1

the Faith will celebrate, assisted by two former members of our Society, the Rev. Rudolph Kraus and the Rev. Adam J. Pfundstein, Professor at Cathedral College, Brooklyn. One of the Catholic singing societies in the diocese will sing. Vespers will be followed by a dinner in the school hall, where the mission exhibit will be established.

From Aachen, Germany, comes an instructive yearbook of the *Unio Cleri pro Missionibus*, 1927. This organization for priest-friends of the missions is officially recognized in Rome as an international organization, with branches in Italy, Germany, Switzerland, Austria, Bohemia, Holland, Ireland, Poland, and Hungary.

The yearbook contains a series of well-worked articles including "Native Clergy in Africa," "Protestant Propaganda in South America," "Missionary Education—Pedagogical Value of Missions in the Schools," and so forth. Of interest likewise are tables giving the increase in mission effort during five years:

	In numbers	Increase per cent
Catholics in Heathen Lands .....	2,318,589	21.8
Catechumens .....	428,505	38.7
Mission priests .....	1,625	14.7
Brothers ...	1,043	35
Sisters ....	5,972	32.9
Native priests .....	514	12.84
Brothers ...	355	74.42
Sisters ....	5,972	50.43
Churches and Chapels .....	13,829	45.
Seminaries:		
Preparatory .....	92	102.2
Major .....	6	6.5
Seminarians:		
Preparatory .....	3,114	71.54
Major .....	51	1.95
Schools .....	16,892	69.6
Pupils .....	717,628	66.1

The yearbook is worthy of serious attention and it is to be hoped that in accordance with the Holy Father's wishes, the *Unio* may soon take root in this country.

The Novenas at the Maryknoll Sisters' Chapels are continuous, and requests for a share in these prayers come in daily. Any one desiring special prayers may write directly to Rev. Mother Mary Joseph, Maryknoll Convent, Maryknoll, N. Y.

#### PATTER PATS

Enclosed find check for \$50 which I am sending you in honor of St. Jude, in thanksgiving for a favor granted.

I am deeply interested in the work which you are accomplishing in foreign lands and get real enjoyment from your delightful *FIELD AFAR*.—*Mass.*

I gave a catechism to two Chinese boys (laundrymen), nice boys they seem—and I was glad to find they could read Chinese but not the English letters. They appeared very much pleased and somewhat surprised to get the book in Chinese characters. If they show any disposition, I shall try to put them in touch with a priest.—*Md.*

I took up a collection here in the hotel, as I realized that I would thus

be able to send a Maryknoll missionary a little more than my own remembrance. The result was \$11, received from book-keeper, bell captain (colored), porter, visiting auditor, cabinet maker, house-keeper, clerks, telephone operator, carpenter, and foreman of our laundry.—*N. Y.*

Will you kindly send the enclosed check to Bishop Walsh, of China? Please ask him to use it in the way he thinks best. I read of his consecration in *THE FIELD AFAR* and I thought this would help him in the great work that is before him.

I am giving it in behalf of the souls in purgatory, especially my own dear ones.—*Mass.*

Instructive, entertaining, well-made, sizable—and cloth-bound!  
**MARYKNOLL DOLLAR BOOKS**



A MARYKNOLL BOOTH AT PORTLAND, OREGON

FOR LIFE — \$50



### Little by Little

**A**FTER fifteen years, the Foreign Mission Sisters of St. Dominic, otherwise known as the Maryknoll Sisters, are preparing to build their own nest. Through the favor of several bishops here in the East and the special kindness of interested priests, the Sisters have appeared at church doors, and, following earnest words spoken by pastor and assistants from the pulpit or altar platform, have received substantial offerings.

Not a few among these Sisters are stenographers, and, evidently, from behind pillars or elsewhere, the following sentences were caught, and, though not intended for publication, we believe it helpful to quote them:

God has blessed Maryknoll and God will bless the people of the United States who will help Maryknoll with its work.

The Sisters help the priests on the missions. They need funds to support their missions. And giving to a work like this, so blessed by God, is like taking money out of one pocket and putting it into another—for God will certainly bless you who give.

These frail women have given up all things—home, family, good positions, and even their country—to bring a knowledge of God to pagan souls. The Sacred Heart to the world and the world to the Sacred Heart. They are carrying out the message of Christ: *Other sheep I have that are not of this fold; them also I must bring . . . and there shall be one fold and one shepherd.*

The priests of Maryknoll have an enviable record for zeal and self-sacrifice. The work of the priests is not only seconded, but it is primarily aided and perfected by the wonderful zeal of these nuns—the Maryknoll nuns—whose one aim is Jesus Christ, their God, and zeal for the salvation of souls. Last Sunday you were asked to pray and work for the missions; this Sunday show that your prayers have brought you into acts of charity by giving to these wonderful nuns, who live only by and for their Master.

Charity begins at home—but with Catholics it does not end there. The Catholic people of this country are to be praised for being so generous toward the Church. Catholicity means gener-

osity. These Sisters have given all—everything that is dear to them—to God.

I am speaking personally to the Sisters now. When you are on a mission, whether in Korea, China, or the Philippines, and when you are discouraged and mission life is at its hardest, I ask you to offer just a bit of your sufferings for the men, women and children of this parish, that they may be good Catholics; and for me that I may be a worthy priest and may be able to direct the souls of my people in the right way.

No words of mine could express the great work these good women are doing. Many are now preparing to go forth to foreign lands in the great work of saving souls, and perhaps one year from now these same Sisters who stand at our doors today may be far away, doing that work and suffering hardship, privation, and trials of all kinds.

In this present century, we cannot do anything without financial help. Christ has called each one of us to this work of saving souls. These women, consecrated to Him in religion, He calls to follow Him closely. For them it is a duty to go into foreign lands to carry the Gospel of Christ to souls—but are we to stand by and admire only?

This is God's own work, and anything you give these Sisters you are giving to God. Give generously to these

noble women, our own American Sisters, and enable them to go forth in the Cause of Christ.

### THEY SAY SO

The magazine is a welcome visitor in my home.—*Ohio.*

I find unusual interest in your FIELD AFAR and pray God's blessing on your noble work.—*N. J.*

Enclosed find \$1 for a year's subscription to THE FIELD AFAR—your gripping little magazine.—*No. Carolina.*

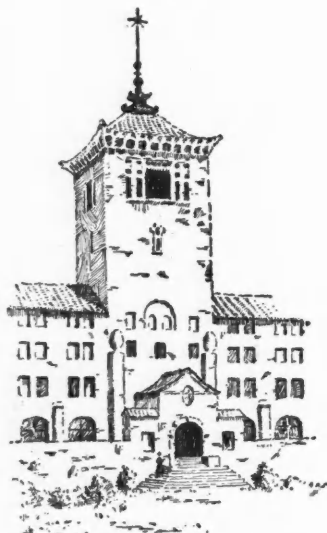
I can't begin to tell you how much we enjoy THE FIELD AFAR. It grows more interesting each month.—*Minn.*

I enjoy your magazine very much. How your missionaries keep their sense of humor in such trying circumstances is marvelous.—*Me.*

Kindly renew my subscription for THE FIELD AFAR. I enjoy every line in it and really think it is getting better and better with each new issue.—*N. J.*

I have always enjoyed THE FIELD AFAR and I hope now to devote more time to the reading of it. I also hope that sometime I shall be in a position to subscribe for more than one year at a time.—*Mass.*

### MARYKNOLL—AMERICA'S ANSWER



The Tower at Maryknoll

Throughout the centuries, the spread of the Faith seems to have moved steadily westward from Palestine. Any movement in the opposite direction was seldom of long duration. Europe gave the Catholic religion to the United States and Mexico. Mexico passed on the Torch to the Philippines. The Church looks to America to help bring Christ to the Far East.

Will *you* be instrumental in doing America's part for the Christ-King? Complete the Maryknoll Seminary, the home of American Christ-bearers to the Orient.

The privilege of placing several stones in the Seminary walls is yours for the sum of five dollars.

PUT MARYKNOLL IN YOUR WILL

## The Japanese Bishop

**JANUARIUS HAYASAKA**, the first native Japanese to be raised to the dignity of the Catholic Episcopate, has passed through the United States on his homeward trip from Rome. Bishop Hayasaka's visit was brief, all too brief as he, himself, realized; but in the few weeks that elapsed before he sailed on March 17, his life was a busy and an eventful one—eventful not so much for himself, perhaps, as for those who had the privilege of meeting him.

New York gave the keynote, and it stirred the souls of many. Anticipating the welcome of only a few priest friends as his steamer docked, and unable in the dark (for it was night) to discern any familiar face, it was a genuine surprise for the bishop to find himself surrounded by scores smiling their welcome. Bishop Dunn extended greetings for His Eminence and for himself, long a friend of the missions. Monsignor Quinn of the Propagation of the Faith Society, sharing with the Maryknoll Superior the duty of host, followed, and soon old friends and new friends, East and West, Japanese and Americans, were united in their common appreciation of the visitor whose elevation to the Catholic Episcopate has brought another turning point in the mission life of the Church.

The days that followed were full ones. They had to be such because Bishop Hayasaka is due to reach Nagasaki before Easter and this left him a margin of only one short month in the United States.

Sunday found him pontificating at the Cathedral before a great congregation that pressed forward after the ceremony to kiss his ring. As the guest of Monsignor Lavelle, he looked in on a happy group at the Cathedral High School, and then, in company with the Maryknoll Superior, Fr. Yeske, Provincial of the Brothers of Mary, and a few more friends, he went to Maryknoll to spend the night.



BISHOP HAYASAKA  
AT MARYKNOLL

*Taking his first glimpse of the  
"lordly" Hudson*

Early Monday, the little party (this does not refer to the bishop) left Maryknoll to the tune of clicking cameras and *banzais* shouted under the flag of Japan, for the Diocesan Seminary at Dunwoodie, where the bishop received addresses from the Rector and students. Engagements filled the day and the last of these brought an occasion to meet the genial Bishop of Brooklyn.

Tuesday to Thursday was the period given to Washington, D. C., where Bishop Hayasaka was met and entertained by His Excellency, the Apostolic Delegate. While in Washington, he lunched with the Japanese Ambassador and saw several prominent countrymen, visiting the Catholic University and a few other points of interest.

Returned to New York, Bishop Hayasaka was the honored guest of the members of the Japanese Association, who, after banqueting and toasting him, escorted him to the Catholic Club where other Japanese had gathered to join

with members of the club in doing honor to the "first Japanese Bishop."

The following night, his last in New York, Bishop Hayasaka was surrounded by a small but very appreciative group of Catholic Japanese, and, after a memorable reunion, they accompanied their countryman to the Grand Central Station where with his hosts and a few friends, they bade him *sayonara*.

From New York, the bishop went to Buffalo, Dayton, Chicago, Los Angeles, San Francisco, and Seattle, where he took passage for Japan.

His activities on the Pacific Coast will be mentioned in a later issue.

## BURSE FOUNDERS FOR FOREIGN MISSION ASPIRANTS

Our Burses are five and six thousand dollars. The interest is applied to the support and education of students for the priesthood, in either of our two schools—the Seminary, at Maryknoll, N. Y., or our Apostolic College at Clarks Summit, Pa.

The donor of a Burse is considered one of our *Founders*. His or her name will be inscribed in our Seminary and so long as the Catholic Foreign Mission Society of America shall exist, he will be a sharer in all its spiritual benefits.

A Burse may be secured as a memorial to the deceased, in which event, unless otherwise requested, it will be listed in the name of the deceased—  
e. g.:

The John ..... Memorial Burse.

Payments for a Burse may be made, if preferred, in lesser sums covering a period of ten years.

Those who desire only a share may consult a list of Burses, open to the smallest contributions of the faithful, which will be found habitually in *THE FIELD AFAR*.

Societies, schools, and other Catholic organizations are encouraged to provide Burses and they are assured that these will be applied to the needs of students designated.

Each aspirant to the Apostolate who is supported by a Founder's Burse will look upon the Founder as a personal benefactor and will not fail to include him in his prayers and sacrifices.

STRINGLESS GIFTS BEST

## THE FIELD AFAR

Published by Ecclesiastical Authority  
Founded in 1907. Appears monthly  
(except August).

Owned by the  
Catholic Foreign Mission Society of America, Inc.  
Advertising rates sent on application.

Make all checks and money orders payable to  
J. A. WALSH, Tr., Maryknoll, N. Y.

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with all subscriptions.)

TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD

ROME, New York, Pennsylvania, the Pacific Coast, Honolulu, the Philippines, Korea, Manchuria, South China! The Easter sun will rise successively over all and its rays will brighten the lives of Maryknoll's sons and daughters as it passes each section of this ball of earth.

And they will pray for one another and for the benefactors of Maryknoll along the line. And may the Risen Jesus bless us all!

THE national pastime in this free country of ours may be gum chewing, but figures point to candy as the real appeal to popular taste. Think of \$258,251,562 on candy. *O sugar!*

And many are taking too much for their own good, but they won't believe this until the mischief is done. *O thoughtless ones!*

And if you, as a truly catholic Catholic would cut down your candy supply to a reasonable provision and give what you save to the mission cause—*O thoughtful one!*

THE man who has gone across the ocean as a "lifer" to work shoulder to shoulder with thousands of other missionaries under Christ, the Prince of Missioners, knows that mission work is more of a privilege than an obligation.

He has given life itself in a "game" spirit, and with it his lands and his bank account.

He knows, too, that there are some in the homeland who, though not called in person to rub shoulders with him, would like to become his partners in the world-wide-soul-saving-concern. This is to him a comforting thought.

THE Japanese Bishop has come and gone. He was a welcome visitor from New York to the Pacific Coast, and all who met him regretted that his stay in the United States could not be longer.

The name of Januarius Haysaka will go down in history as the first native of Japan to be raised to the dignity of the episcopate, and it was a privilege, on this account alone, to greet him.

His is a high honor, but an especially great responsibility which no one realizes more than does this still young bishop himself. God bless and guide him!

FORM your seminarians in sanctity becoming the priestly life; it is moreover most important that, at the same time, these seminarians shall receive a scientific education in sacred and profane studies according to the best methods.

In these words, the Holy Father recently exhorted missionaries who are training a native clergy.

We wish the Chinese priests of Kongmoon Vicariate to have every possible advantage. Perhaps we can develop a Chinese Augustine or an Aquinas or a Mercier. Among the Chinese people, there is a riot of education, and Chinese Catholic priests will undoubtedly need the best to be worthy leaders of their flocks and a light unto the Gentiles.

APPLICATIONS are being entered for the Vénard Camp which has in a few years become a settled institution.

Certainly boys are boosters if they are well treated, and the boys of the Vénard Camp have sounded

its praises loud enough to attract friends and the friends of friends.

Then, too, the parents like the atmosphere of the Vénard. It is a safe recreation spot from every angle.

At this writing, we cannot give full information. We know only that the Camp accommodation will be limited to about fifty boys so that proper supervision can be given; and that the charge is reasonable.

Further details may be had from *The Vénard Camp Director*, Maryknoll Preparatory College, Clarks Summit, Pa.

MEXICO, under Calles and Company is getting on the nerve of American Catholics.

If in poor old China missionaries had been shot without hearing and their faithful followers mutilated and killed, there would be great headlines in the *Daily Dreadfuls* with strong editorial comment.

Persecutions of Jewish people in Europe have been properly denounced, but, across our borders, brutish treatment of eminent Catholics, bishops, priests, Sisters, and laity is passed over in silence.

Some day, we shall know why the American press has been muzzled. In the meantime, it is good to feel that the National Catholic Welfare Conference and our diocesan publications are in the watch tower and that other informants of public opinion, notably *The Commonwealth*, are sounding the cry for justice.

THERE is no lack of vocations to the service of God among the young Catholics of America.

This statement will be questioned. Do we believe it? Yes, we know it; but we know also that vocations might not be discovered, or if discovered, will perhaps not be brought into the apostolic net.

There are plenty of good fish in the sea, but they don't jump into our arms. Some one is spreading nets or bearing lines with baited hooks to land them.

The more worthy aspirant to the priesthood or to the religious



life is likely to set so small a value on himself that he will wait for encouragement before offering himself to the service of the Master.

This encouragement will reach him through somebody's spoken or written word. Perhaps you will be the instrument.



**H**ERE is a simple problem. Maryknoll has seven centers abroad and six in the homeland. Most of these centers are looking for extra priests—averaging two to a center—twenty-six in all. We expect to assign twelve new priests this year. How many to each center?

*Pray to the Lord of the harvest—*

We are blessed, though, to be able to send at least twelve and we are even now preparing for their departure, although no mother's son among them is certain that *he* will be one.

For each of these, the Pontifical Society for the Propagation of the Faith will give one hundred dollars towards transportation. From some source or other, we must supply four hundred dollars, the balance of departure cost.

The privilege to sponsor one of these new missionaries is yours if you desire and can afford to accept.



**A**MONG our occasional correspondents is the Bishop of Canton, China, the Rt. Rev. A. Fourquet. We recall seeing Bishop Fourquet in Paris some twenty-five years ago, when, after a strenuous period of mission life, he returned to recuperate in his homeland.

Fr. Fourquet's beard was very long and very black then. It is yet long but gray, and the delicately chiseled face of this courteous prelate is lined with years of trial.

Recently he wrote:

We are just out of terrible days. The Communists made themselves master of the town for, fortunately, but a short time. Street fighting lasted for about sixty hours—from two in the morning on the eleventh instant to about eleven on the morning of the



*Coat of Arms of the Rt. Rev. James E. Walsh, Vicar Apostolic of Kongmoon*

**T**HE coat of arms for Bishop Walsh of Kongmoon is the work of Pierre de Chaignon la Rose who interprets his design as follows:

The arms explain themselves. For the Vicariate (Kongmoon—*river gate*), I have made a heraldic city gate with open door, and, about it the cross of our faith. Below the gate is the heraldic convention for water—wavy stripes. For the bishop himself, I have used the proper Walsh shield with the martlets, but I have reduced the number of birds from six to three as necessary heraldic "difference," as only the head of the clan has a right to the wholly unaltered coat of arms. You will remember how the kings of France reduced the originally indefinite number of fleurs-de-lis on their shield specifically to three in honor of the Blessed Trinity. I had this in mind when making this analogous "difference" for the bishop. Above the Walsh arms is a "chief" (upper third) of your revered Society.

thirteenth. Awful is the havoc wrought. To have been Bishop of Canton in the past few years meant to have lived under fire with no assurance of what the morrow

would bring forth. In the vanguard of Christ's army there are valiant officers who say little of themselves but of whom we should all be proud.



**I**T is twenty years since **THE FIELD AFAR** made its bow to the Catholic public. Since then it has been read by thousands (we would hardly exaggerate if we said by a few million people).

Until recently, however, we have not been satisfied because this paper was not known in Catholic schools. It is gratifying, therefore, to announce that since the opening of the present school year, there has come from various sections of this country a call for copies of **THE FIELD AFAR** to be used in the classrooms as a model of style and for its subject matter which has been found to be interesting as well as instructive and edifying.

The requisition for one copy has developed into orders for any number from ten to thirty—and, at times, more. These, we understand, are sold at ten cents a piece with a margin of two cents profit.

The latest and strongest manifestation of appreciation came from the Superior of a parochial school in Massachusetts who writes:

Kindly increase our order for **THE FIELD AFAR** from two hundred to two hundred and fifty copies each month. Formerly we did not go below Grade Five in disposing of **THE FIELD AFAR**. This month we took a few copies to Grade Four to see what they would do with it and we did not have enough to satisfy the demand.

#### RIGHT-HAND MEN

Native catechists are the missionaries' right-hand men. Their work is greatly hampered if it is not possible to engage the services of native catechists.

Maryknoll has over sixty priests in the Far East. But how can sixty priests come in contact with the seventeen million pagans in the Society's various mission fields?

Catholics in the homeland are in a position to increase the efficiency of our missionaries by providing funds for the employment of native catechists. In the Maryknoll Missions of China, the monthly salary of a catechist is fifteen dollars. In Korea, where living expenses are higher, a minimum wage of twenty dollars is required.

PROMOTE OUR LORD'S INTERESTS

# The Isle of Sancian—Today

*This article was written by Bishop Walsh who was consecrated*

"FINALLY, on Sancian Island, on the second of December, he died, full of merits and consumed by his labors."

I looked up from the second nocturn. Our boat had just tacked for the final approach to Sancian, bringing plainly to view the Memorial Chapel that marks the original tomb of St. Francis Xavier. It was two o'clock, and hastily thumbing the Life of St. Francis—that indispensable companion of our pilgrimage—we verified this as the exact hour when the Apostle of the Orient yielded his soul to God. We fall to saying nothing; we are looking at the very spot, at the very hour, that marked the granting of the crown to the greatest missionary since the apostles. Our trip is perfect. In another hour, we shall land on the beach where St. Francis Xavier loved to walk; shall celebrate Mass on the morning of St. Francis' Feast Day in the chapel that marks the spot where he died.

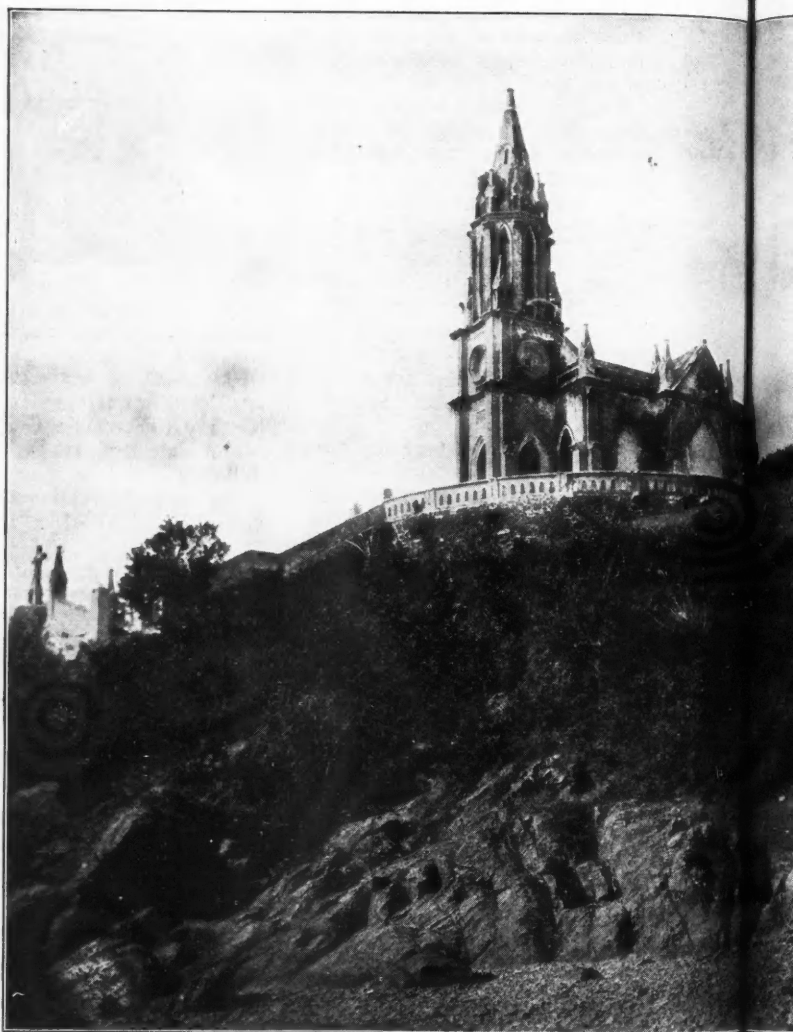
Frs. LePrelle, Mueth, and I are very happy as we prepare to greet the missionaries of Sancian, Frs. Burns and Heemskerk, who are now rowing out to meet us. Our little pilgrimage from Hoingan is timed exactly and is proving a spiritual privilege that makes us forget to be seasick—*It is good for us to be here.*

It is the day and the hour; but that was in 1552 and this is 1927. Three hundred and seventy-five years have elapsed since St. Francis Xavier died. It is a long time—long enough for dreams to come true. He dreams no dreams now. He sees now face to face; he knows even as he is known. But his first vision of a China gained to Christ has been glimpsed by his followers, and caught up and held aloft, and even in part measure fulfilled.

To St. Francis, Sancian Island was a stepping stone. Most of his time at Sancian was spent in pacing the beach, from which his ardent gaze could easily traverse the twenty-mile channel that separated him from the mainland of China and its four hundred million souls. Is it strange that the saint whose motto was, "Give me souls!" should have been directed finally by Divine Providence to that vast country where one quarter of the human race

still lay in darkness and the shadow of death?

Where the hero fell others pushed on—Father Ricci and the other great Jesuit missionaries came, saw, and almost conquered. The great Orders poured out their best. Then was seen magnificent effort, issuing sometimes in glorious success; again in still more glorious defeat. The Church was at its real work—its most difficult and most divine task—at grips with paganism. It is a spectacle—for this battle is against principalities and powers and the world of darkness.



HERE ON THE SLOPE OF SANCIAN ISLAND, THE SPOT WHERE ST. FRANCIS XAVIER DIED, IT IS NOW A RUIN AND SHOULD BE REBUILT.

Today there are two and a half million Catholics in China. They make a small church but a healthy one. Happy issue of the dream of a saint walking a lonely beach long ago. So much have we seen, Saint Francis, beloved patron of all missionaries; but you, no doubt, can see much more. We are still sowing in tears more than reaping in joy; but you now realize, and, realizing, wonder at God's unspeakable goodness in giving the increase. Make us see

# n—Today and Tomorrow

h who was inaugurated on Sancian Island on May 22, 1927



SANCIAN ISLAND RISES, ABOVE THE  
S XAVIER DIED, A MEMORIAL CHAPEL  
ould be said. Does this interest you?

visions and dream dreams also, and help us to believe that in God's good time they always come true. Give us a spark of your faith, your trust, your zeal, to put unto the carrying on of your own glorious work. And above all, remind us to sing the mercies of God forever for the privilege that is ours.

Sancian Island probably did not assume any large place in the plans of an Apostle of Nations like St. Francis,

but it is dear and sacred to every Catholic heart today as the spot sanctified by his holy death. The missionaries of South China early realized the uniqueness of the spot, and heroic efforts were expended to make the island a little garden of Catholicity in memory of St. Francis. The Portuguese Jesuits kept up a constant interest and organized pilgrimages. Later, Bishop Guillemin quested in France and met a good response. The French nobility vied in helping; sums were raised to erect the Memorial Chapel and the central mission; the Empress Eugénie gave

the bell to call the people to prayers—though unfortunately there were then no converts to call.

The Sancian people had a strong resistance—almost an immunity—to grace; and the Unfashionable Individual worked hard to prevent the overthrow of his kingdom of darkness. Three times in the history of Sancian were all its church buildings laid in ruins by energumens incited to violence by the prejudice that runs rampant in pagan countries from time to time. But three times also they were built up again by the sweat and sacrifices of missionaries, unwilling to abandon the island that St. Francis, dying, claimed for God.

Finally, their faith was rewarded. Conversions occurred. When Father Eugene Thomas, of the Paris Foreign Missions, handed over the Island to Maryknoll in 1923, there was a flock of twelve hundred baptized converts to go with it.

Something has been gained. Twelve hundred converts exist in the flesh and four churches in brick and stone. It is an enumeration that no missionary will review with disrespect. But once this is said, all is said—and even too much is said to mirror real truth. Both Christians and churches are names and nothing more, hollow shells, the prey of every wind, whether of doctrine or typhoon. In the case of the churches, the trouble is mainly due to lack of good cement mortar, and it can be remedied by the simple (sometimes) expedient of spending a little money. It is different with the Christians. Far from lacking concrete, their main defect is diagnosed by their pastor as lack of instruction in the catechism. That can ordinarily be remedied also, if taken in time, though, in this case, it is seriously feared that years of indifference to their dimly apprehended faith has taken away any wish or even willingness to learn what it really is. At present, it is an event to have a dozen attend Mass on Sunday; it is the only mission that presented no candidates for Confirmation on this year's tour; and the mere mention of it provoked a wan smile on the patient countenance of its long-suffering pastor.



But the future of Sancian! Of course, that's different. That brings us back to dreams again—dreams of God's love for His poor simple people; dreams of St. Francis' blessing working miracles of grace on the darkened hearts of the poor islanders who guard his tomb; dreams of his young successors running like giants in the way, spending and being spent, working away in all patience and doctrine; and dreams indeed of a final day when heavenly favor and the saint's blessing and priestly sacrifice will bear their inevitable fruitage in a Sancian that will blossom forth as a garden of God.

We do not know how this will be done, but here is what we think. Iso-

of St. Francis can be held, to the common good of all in the fine example of faith to the islanders, coupled with the spread of devotion to St. Francis throughout China in general.

3. A Seminary for the Kongmoon Vicariate on the actual site of the tomb, with the consequent inspiration for the young Levites who will be led to the altar of God in that hallowed spot. This, however, will not be practical until a peaceful China can settle its pirate problem, and it is for this reason of safety that the seminary has been already located in Kongmoon for the present.

4. A little convent for two or three Chinese Sisters to go among the women of the Island and try gradually to win them to the knowledge and practice of their religion.

5. A small house for a staff of picked men catechists who, while living a semi-

the twentieth century to stake this much to the memory of Francis Xavier; nor does it seem entirely hopeless of realization, for our good Catholic people can still lay claim to own the money in their own pockets, and they are very fond of that great Saint who carried their holy faith farther and wider than any other man in history.

Our pilgrimage was only a triduum this year as we were due back at Hoin-gan for Confirmation. We should have liked to stay for the octave, but we were richly privileged indeed as it was. We said Mass two mornings at the Tomb. We prayed for everybody we knew while the pastor exposed the major relic of St. Francis, given last year by



NEARING SANCIAN ON THE SOUTH CHINA SEA

lation must be counteracted. Sancian gets no help from the Catholicity of the mainland; it is a little shut-up world of its own. If a lone missionary were to Catholicize these people, he would have to epitomize the Catholic Church in his own person in the sense of knowing, being, and doing all things over a range covering everything from St. Augustine to Palestrina. We have it in mind, with God's help, to divide his work somewhat after this fashion:

1. A monastery of contemplative monks—whose lives offer, after all, the only true and complete picture of the Catholic religion to be found here below, and whose prayers and sacrifices bring blessings to all around them.

2. A large rectory, capable of accommodating a dozen bishops and priests together, with a pavilion for the laity, so that annual pilgrimages to the tomb

religious life in the hope of evolving into an order of Chinese Brothers, will likewise exhort and instruct the men.

This is all. Is it too mild and conservative? Surely it is not too ambitious—not where St. Francis Xavier is concerned. A hundred thousand dollars would cover the whole program handily. It is true that this sum is just five times the whole income of the whole Vicariate for a whole year. On the other hand, it is a commonplace sum to spend on one wing of one building of one parish of one diocese in America.

Where is the proportion in these things anyway? Or is it invidious to look for any? At any rate, it does not appear very staggering to the present writer to expect Catholic America in

His Grace the Patriarch of Goa, and, from the flowers heaped round it by Fr. Heemskerck, we brought away roses for remembrance. We crossed the island to the surf side and gathered sea shells for lovers of St. Francis at home, while the young pastor took advantage of the outing to visit and stimulate his farthest little outpost in that section with its woefully indifferent little flock. We preached to the handful who could be inveigled into Mass at the central mission, and the sermon did us good even if it found little response among its hearers. We walked the beach in the moonlight and spoke of our missionary trials and hopes, while each of us thought of another who had walked that same shore before us and whose great missionary heart beat its

**"CARRY ON" UNTIL THERE SHALL BE**

last on the very spot we were privileged to tread.

As our little sailboat bids adieu to Sancier, we turn to the breviary again. And as the tomb of St. Francis fades from sight, our eyes light on the text of Isaiah: *His sepulchre shall be glorious*. This beautiful prophesy is said of One greater than Xavier; of One Who by communicating a scintilla of His Own infinite holiness to Xavier, made him the saint he was. But it made us happy. After all, there is only one reason for making much over the tomb of St. Francis—it is because it reflects the glory of Him Who is the sanctity of all the saints. And so that poor tomb on the hillside of Sancier may bring glory to God, May it be so! And may it be soon!

#### THE KONGMOON LANGUAGE SCHOOL

WHETHER people wear trousers or skirts, eat with forks or chopsticks is of no concern to the Catholic missionary. When in Rome, do as the Romans do; in China, do as the Chinese in so far as the law of God permits—such is his motto. Only in this way can he hope to get close to the people and win their hearts to save their souls.

The Kongmoon Language School has a wider scope than its name would imply. Familiarity with the language is of the utmost importance and it will spare no effort to help missionaries attain that end; yet that is not enough. It must impart adequate instruction in everything pertaining to Chinese civilization past and present.

The course of the Kongmoon Language School will cover the following: (1) Chinese Language, spoken and literary; (2) Chinese Civilization, including history, religions, superstitions, and customs; and (3) Mission Methods.

Your coöperation in this important work is not only possible but greatly desired. Help it along spiritually with prayers and sacrifices; materially by a gift towards the building, the library, maps, charts, and so forth.

#### *What is the truth about China?*

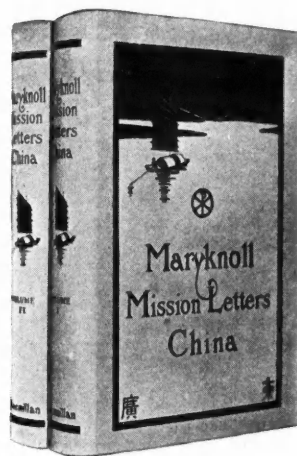
#### *Here are the experiences of some Americans—*

"Our return to Kochow, early in May, was the finish of a month's tour, and still only the high spots of part of the Kochow mission had been visited. . . . Although it was a rather busy time, the people were quite faithful in coming to Mass and the Sacraments. The catechumens at those places where a catechist is teaching showed great earnestness and progress; and at those places where a catechist had not yet come, they were doing the best they could by themselves. Unfortunately, this is generally very little, for most of them know only 'a great fewness of letters,' as they say. Especially is this true of the women. 'Send us a teacher,' they all plead, and we would do it if only we had teachers to send."

(Fr. Paschang, Kochow)

"Many hours are spent in the dispensary, relieving hundreds, each with a different ailment. Some poor creatures, after a walk of four days over hill and mountain, arrive at our little haven, hope shining in their bloodshot eyes.

"Abdominal diseases, tuberculosis, diseases of the respiratory organs and of the heart, nervous disorders, dropsy, and jaundice, come within our daily observation. Blind and leper cases, too, are not infrequent. Fifty per cent of the women or children are suffering from tuberculosis or some skin disease. Many people are too poor to buy a meal of rice, costing two cents. They live on a little rice water and a tasteless kind of sweet potato, which is very cheap but has little nourishment in it. I have had excellent results with some of



the cases, as they respond to medicine very quickly."—Bro. John.

"I was a perfect stranger in a crowd of thirty pagans, but from the moment I scrambled over the gunwale until we landed, the theme of general conversation was directed both towards me and at me. . . . All in all, no hosts could have been more attentive than these to an uninvited guest, and yet they were absolutely unlettered men. Not one smoked without first offering me the pipe. No meals were served by the ship, and I had not anticipated needing to eat, so when they saw my plight I had five offers to draw on their private stock. You might say this is the usual form of Chinese politeness, which is true; but they meant it. When we landed late that night I intended to leave my baggage on board and send for it at dawn, but two of the sailors hoisted it on their shoulders and led the way. The captain detained them while he lit a lantern to light the pathway. The whole day's entertainment and accommodation cost ten cents, and the sailors seemed bashful at taking a tip, as they were not professional porters. Do you wonder our mission trips are delightful?"

(Fr. Ford on a sailing vessel)

#### *Go and see for yourself*

*via the pages of*

### MARYKNOLL MISSION LETTERS

VOLUME II NOW READY

Each Volume \$3.00, postpaid

BUT ONE FOLD AND ONE SHEPHERD

## Over the Mission Circle

### FROM KOREA

Eun San

(Fr. Craig)

I HAVE just made the visitation of my four out-stations, and I can well believe the report that this was the least instructed part of the Yeng You Mission. However, the district is now in its first fervor; the faithful have a fine spirit, and everything is going along smoothly enough.

I am at present the only foreign resident, and many of the villagers have never seen a white man.

### Chinnampo

(Fr. Halloran)

WE are very happy at Chinnampo. Fr. Duffy has been kind and there is a good spirit among his people. They seem glad to have the new priests here, but he manages so that they do not bother us too much.

### (Fr. Hannon)

ALL'S well along Chinnampo Bay, and, like jolly Nimrods, we're out to snare the *ferocious atrocious* native language. When Just de Breténieres wrote home and said the language was diabolical, he verily was well acquainted with his fruit from Bermuda; yet little by little the "Chosen Mal" is becoming more familiar and more interesting.

We're all fixed here at Chinnampo, and all goes well. It was a great delight to learn definitely of Fr. Byrne's appointment as Prefect, and it pleases me more than I can say to put in the Canon of the Mass *pro antistite nostro Patrio*. He's a wonder, and if we can only learn to copy a little of his self-abnegation, thoughtfulness, and earnestness, we'll be all right.

And I'm proud of our Prefect as a writer. His contributions to the FIELD AFAR are gems. Perhaps there's a little family pride in it when I say, "Pang Sin Poo is better than Washington Irving," and I like Irving. Practically every letter I have had from the United States mentions Fr. Byrne's articles.

The Field Afar for life, \$50

### (Fr. Duffy)

I ASSURE you that I am busy; however, not so busy that I cannot write. My thoughts and prayers always tend toward the Center. You cannot realize how our hopes and joys are always with you—and in the progress of Maryknoll at home and on the missions.

Since your last visit to Chinnampo, we have grown very big in our number of converts, and, with the recent arrivals from America, very big "in face" also.

Fr. Byrne, our new Prefect, whose entrance into the hierarchy we joyfully celebrated, has chosen Chinnampo as a suitable place for our House of Studies and none other than me for the language teacher. The new arrivals have already been a month with me and are studying very zealously. After some months, they will be able to lend some assistance in hearing confessions and administering the sacraments.

The rectory has become more like a human habitation, since we added some new rooms and a kitchen. I am living in the little Korean house beside the church. Although it is not very beautiful, it will keep the men from interruptions when the Christians wish to see the pastor.

Everything is going along very smoothly and the Fathers seem to have a good grasp on the language. The Christians are also very glad to have the priests with them, and, if they come late for Mass now, the pastor cannot complain, as they can assist at another.

I am having my yearly administration of the sacraments these days, which consists in examination of the faithful in catechism and in hearing confessions.

### Gishu

(Convent)

A Maryknoll nursing Sister went recently from China over the border into Korea. She writes:

I have taken my first lesson in the Korean language. It takes a lot of courage to start a new language, but, with the help of God, I will master it—at least, I'm going to make a big try.

When the people talk at me in Ko-

rean, I answer them in Cantonese and act surprised that they can't understand me. We give each other a good laugh—and that helps to break down the barrier between us. Much of the Korean is taken from Chinese and that helps me to understand the people even though I can't talk. Maybe it's a good thing, for I'm afraid sometimes I should say too much if I could voice my sentiments. They give me much face, too, by saying the Doctor Sister can talk the China language. Like a true Chinese, I say, "siu siu" meaning "just a little."

### FROM SOUTH CHINA

Kaying

(Fr. Driscoll)

AS you know, the working day in China begins real early in the morning. Especially is that the case in this part of the country, where farming is the only occupation. At this season of the year, harvest time, you will find the women working in the rice fields as early as four o'clock.

Four days is about the quickest you can make the trip from Hong Kong to Kaying, as things are now. Last year, or rather two years ago, it took the men eight days. For the little time that I have been here, I am quite ready to believe that there is nothing more uncertain in China than traveling, not even the political situation.

### Pingnam

(Fr. Meyer)

FOR the past two months, I have been very busy, and the next two months will be as bad. First, it was a visitation of the Christians. On my return from that, we began adding to the house for the new men, and replacing the roof of the chapel, which was falling in because of the ravages of white ants (one of the main beams was entirely eaten through and had to be propped up for the past year). This work will keep on for some weeks; then I shall go out again on a visitation for more than a month without a return to Pingnam. I wish to get a

SEND YOUR IRISH BONDS TO MARYKNOLL

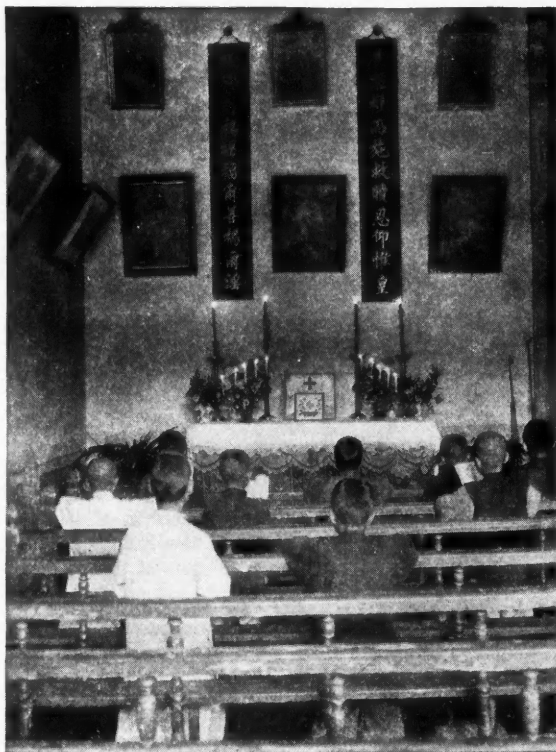




CHINNAMPO, KOREA

*Photograph from Fr. Chisholm*

*Where Fr. Duffy is at present teaching a little group of Maryknollers how to make themselves understood*



IN HAKKA LAND, SOUTH CHINA

*Photograph from Fr. Malone*

*At the Repository on Holy Thursday*

*Fr. Malone's first Baptism in his new parish*

good look at nearly ten villages where converts have begun to study the doctrine.

Bro. Albert is here and Fr. Ruppert is back from retreat; so I am taking advantage of their presence to run down tomorrow night toward Jungyuen where there is a promising group of catechumens and where we are likely to put our next residence. This will take about ten days, allowing eight, or not less than six, if one is fortunate, for the travel in both directions.

Soon we begin a retreat of two weeks for our "leaders," the chiefs of the villages, who need to be better prepared for their duty of baptizing in danger of death and of promoting the spiritual welfare of their villagers.

#### Kongmoon

(Fr. Connors)

OUR Language School was started the day after my arrival and has been in full swing ever since. All day long we broadcast our tones, and, I must say, they are very musical. My slight knowledge of plain chant helps me to catch the various tones. It surely gets tiresome repeating the same tune over and over again, but still that is the only way to get the tones.

(Fr. Paulhus)

WHEN Fr. Paulhus, Maryknoller, went across the Pacific pond in 1923, he did not realize that he would later figure as the superior of the first Maryknoll Preparatory Seminary for Chinese boys; and already he has had several years of experience in this responsible position. He writes:

This little seminary of ours is growing by leaps and bounds. The students now number thirty-two and will soon be too many for the building just constructed to house them. They are young and sometimes thoughtless and irresponsible, but, on the whole, I believe they are good material and that quite a few at least should be good priests later on.

It would do your heart good if you could see the seriousness with which they listen to the short meditation I give them every morning, and to the spiritual reading every night. If we

do not succeed with them, the fault will not be with the Lord Who gave them all that is necessary, but with us for not knowing how to develop the seeds of piety and virtue He planted in them. That, of course, is no mean task; and that I may succeed in doing my little part in it, I ask for prayers.

#### Hong Kong

(Fr. Churchill)

THE Procure at present is simply a "mess" of bamboo scaffolding and plaster dust; so we newcomers, fresh from the perpetual building operations of the Knoll, felt at home at once. The Chinese workmen are busy replacing the wooden beams of the roof. The white ants, it seems, have been doing their usual work.

Fr. Dietz plans on taking us to Kongmoon on the night boat and getting the language school in operation as soon as possible. Nearly everyone envies us our chance and many would like to go with us. We, too, are beginning to appreciate the value of the school, knowing the sacrifices of other priests of the mission to make it possible for us.

Our year at the language school must result in most of the missionaries "holding the fort" alone this next year. Tungchen and Sancian are, I believe, with Hoingan, the only missions staffed with two men.

(Fr. McDermott)

AT last we have reached "The Land of Promise," and we are all happy and well. When we see these poor people without the consolations of our

holy faith, we pray that we, too, may be other "Vessels of Election"; that we, too, may have the zeal of Paul and of Francis Xavier. And we ask you to remember our intentions and aspirations in your Mass.

Soon we shall start up the river to our new home in Kongmoon.

Our voyage across the Pacific was uneventful. There were only thirty passengers aboard. But our visits to Yokohama, Kobe, and Shanghai were interesting and educational—and we are very grateful for the kindnesses shown us by the Marianist Brothers in Yokohama, Fr. Fage in Kobe, and Francis Tsu in Shanghai.

#### (Convent)

A FEW days ago, while we were in our embroidery room, a Chinese funeral passed by. There were the regular Chinese band with all its tinny sound, and all kinds of gaily decorated tables with food for the dead person. These were carried by coolie women and children in black saams.

At the head of the procession was an enormous paper figure of one of the idols, followed by more paper idols, and one very fierce and ugly one called the God of Wrath. The procession was a long one, since the person who died was very wealthy.

I yearn more and more to help my people here, although I can do only a little bit. My first and foremost thought must be to sanctify my own soul, and leave the rest to our dear Lord.

#### THE KWANGSI MISSION

Did you meet our Fr. Bernard F. Meyer the year before last, when he was in this country collecting funds for his new Mission?

The Wuchow Mission in eastern Kwangsi, of which Fr. Meyer has charge, is admitted to be one of the most arduous in all China. There are only a handful of Catholics among the two million inhabitants of the region. This is the least developed of Maryknoll's mission fields.

Fr. Meyer and his three Maryknoll associates are making slow but steady progress. A remembrance from Catholics in the homeland, however small, would hearten them in their difficult labors. Keep our Kwangsi missionaries in your prayers.



## ALL TO ALL

*In the little mission of Tung On where Fr. Rauschenbach now labors, he will find good use for his surgical skill*

## Tung-On

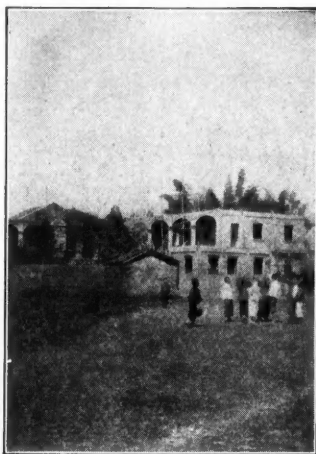
*(Fr. Rauschenbach)*

JUST a line to let you know that the mission at Tung-On has now a resident priest. I was finally able to settle here in the "marble city" by hiring a Chinese house just outside the city walls, for which privilege we pay four dollars and a half (local coin) a month—not much, I admit, but the house isn't much, either. However, it will give us a start and a chance to look around, and that is something. All things must start small.

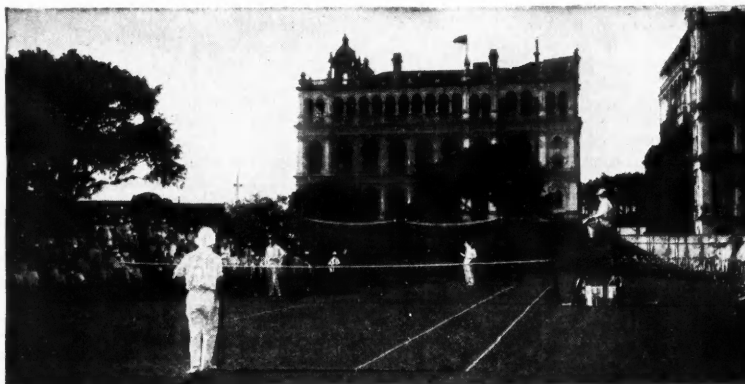
This is a beautiful spot, as you remember from your visit here. The people seem friendly, especially since they know "we have come to stay," and they accept us as old timers. Some tens of years ago, they tell me, there were several hundred Christians in the city. At present, there is only one—a young man of thirty, a graduate of Sacred Heart College in Canton. As he holds the esteemed position of postmaster, the Church starts out with "some face."

It is too bad marble is not as light as feathers so that I could send you some marble altars. It is here in abundance on the sides of the mountains, free to all. The only expense is the hire of the men to cut it and carry it where needed. The Chinese pave the streets with marble in the city, and make bridges of it in the country.

The story of THEOPHANE VENARD has inspired many to follow in his path.



*Photograph from Fr. Malone*  
FATHER FORD'S LITTLE SEMINARY IN PROCESS OF CONSTRUCTION



AT HONG KONG WHERE FOREIGNERS, EUROPEANS ESPECIALLY, FIND THE RECREATIONS OF THE HOMELAND

GET THE MITE BOX HABIT

## MARYKNOLL PAMPHLETS

- Daily Prayers for Missions ... 2¢  
(Fifty copies for 75c)
- His Priestly Son (A story) .. 2¢  
(One hundred copies for \$1)
- Missions a Duty (By Fr. Price), 5¢  
(Special rates for quantities)
- The Master Calls ..... 5¢  
(Special rates for quantities)
- American Youth and Foreign Missions ..... 10¢  
(Special rates for quantities)
- American Brothers and Foreign Missions ..... 10¢  
(Special rates for quantities)

*All the above postpaid*

Field Afar Office, Maryknoll, N. Y.

## FROM NORTH CHINA

## Fushun

*(Fr. Lane)*

ALL are well here. Fr. McCormack has just come in after a three weeks' trip, during which he was eight days on horseback. He had two hundred and fifty confessions and about twenty baptisms. On two or three occasions, he missed large groups of bandits; but a miss is as good as a mile, and the Lord was with him.

It is estimated that during the year 1927, over two million have arrived here to remain permanently. It seems that the future of the district is assured, as far as it can be in China, and we shall have to work fast even to keep up with the Catholics who are crossing over. If we had the men to make the survey, I feel quite sure that we should find over ten thousand Catholics in this section, and I think this estimate is conservative.



## Circles

**WE** have now a Chi Rho Hall if not the Chi Rho Hall.

The property purchased across the road has been divided between the two Maryknoll Societies, and twenty-one Sisters are now occupying the house that was already on the land.

The withdrawal of twenty-one cubicles from the Catholic Foreign Mission Society's compound has released a large room which will be a haven for Circlers when clouds threaten or when showers of one kind or another are falling on the Knoll.

Then, too, across the street is a delightful shade spot running into several acres with many possibilities for recreative purposes. At present, this Circle grove is rather wild and with the ruins of an old barn in the picture, might frighten some of our city friends; but we hope to have a clearing-up party this spring and then we can give assurance that there are no bears or wolves on the premises.

Circlers will also be happy to learn that there is a fine lot of busses at the Ossining Railroad Station and that some of these carry the name of Maryknoll, to which blessed spot they also carry our friends at the cost of fifteen cents each.

It just takes a little to start the ball a-rolling. The second Circle in the Pine Tree State is in Waterville. A hearty welcome to St. Patrick's Foreign Mission Circle!

Does your Circle receive KNOLL-CHATS? This is a supplement to THE FIELD AFAR prepared especially for Circles and organizations. If you do not receive it, have your secretary write to the Circle Director for listing.

An urgent appeal for funds for vestments has still to be met. Appropriate vestments for various ceremonies are needed greatly, and donations for this purpose would be gratefully received. Write to the Circle Director for further information.

Our Middle West Circles are not far behind Eastern friends when it

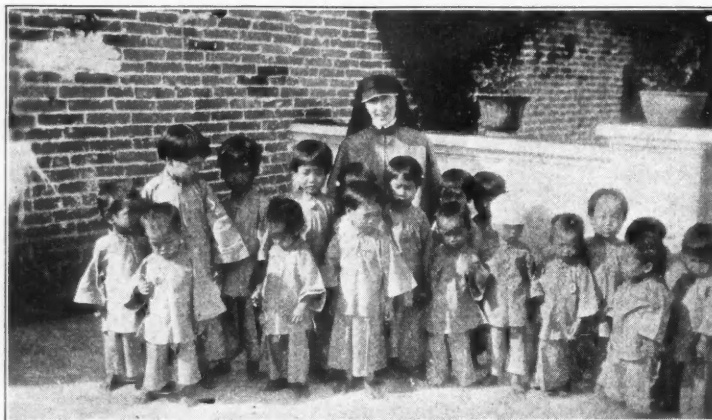
comes to showers. The Little Flower Circle, of Milwaukee; the Minneapolis Maryknoll Circle; and the Mary Circle, of Lafayette, Indiana, do not allow distance to stop their shipment of useful articles for the missions.

In the old Bay State, under the patronage of the "Modern Martyr," Blessed Théophane Vénard Circle is very active. This Circle has responded most generously to many urgent needs. We are grateful, too, for the kindness shown to us by the St. Francis Xavier Circle, of Philadelphia.

April showers are due! We hope our Circlers will outdo Jupiter Pluvius in their attempts to help us with soap, shoe polish, dish towels, and many other "drops," which of themselves are small items but when supplied to a large family mean considerable expense. Write to the Circle Director for a list of "shower" needs.

dividual offerings for your friend that way. You would be surprised to know the many ways you can assist an apostle. It is very encouraging to those who have left all for the sake of Christ to feel that their loved ones are backing them. On the other hand, those who are doing "the backing" should realize they are helping to spread the Kingdom of Christ.

We marvel at the activities of a Circle in La Fayette, Indiana. This Circle carries the homely, yet beautiful, name of *Mary Ann*, and its disbursements during the past year included the support of a native priest, the maintenance of a catechist, some babies ransomed, and a gift of one hundred dollars



THE TWICE-ORPHANED WAIFS AT LOTING

*Much to their sorrow, the Maryknoll Sisters are still deprived of a special joy of their over-sea life. These little ones are being cared for by good Catholic natives who will do their best to "hold the fort" until the Sisters return*

We have many Circles in various states, but, to date, not many listed under the banner of the Apostles. St. Peter's—yes; one in old New York and the Bay State. St. Paul's—no! Nothing listed under the name of the Apostle of the Gentiles. We are wondering who will be the first to enroll under the patronage of this great apostle.

Are you interested in a missionary priest, Sister, or Brother? If so, why not form a Circle so that you may aid in the support of that missioner? If you feel unable to do this, join the Maryknoll Center Circle and send in your in-

to the Maryknoll convent. Not content with this generous measure, the Circle sent overseas articles for the altar, for the dispensaries, and for personal needs of priests and their poor. The president, sending to each member a report, writes:

*Listen to the sincere and heartfelt thanks of those priests and Sisters in foreign lands for whose charges we have been working. If you would read the letters they write, you would realize, we think, just what you are really doing; how great the need is for material help; how deep the sea of unbelief that prayer will bridge.*

**PUSH OUR CAUSE**



### Foreign Correspondents

"We are a group of high school girls who are interested very much in foreign correspondence, and we should like to write to girls of our ages, fifteen to eighteen years, in countries like China, Japan, Siam or any European country. Would you kindly forward some addresses?"—*Charlotte Duscheck, Portland, Ore.*

These girls are going to correspond with girls at the Maryknoll Sisters' schools in the East. If any Juniors wish to write to our friends on the other side of the Pacific, Father Chin will send them some addresses when they write and ask him.

### On Another Stampede

"We are sending you five dollars for a baby girl to be called Mary Frances. Please buy the sickest—the one that nobody will want. We pray for the missions every day. Even if we do have a hard time filling the treasury in our classroom, we are filling one in heaven for Maryknoll. Some of the smaller girls in our club wanted to know if you could send the baby to us by parcel post so that we could really and truly raise it."—*The Stampedeers, St. Mary's Academy, Alexandria, Va.*

Father Chin is afraid that the little baby would be lonesome traveling all that distance alone in a box marked "Fragile: Handle With Care." The poor baby would have a hard time trying to mind the thirty little mothers in "The Stampedeers."

### Live-Wires

Our Lady of Angels School, Brooklyn, has a very active group of busy mission workers. Several of the grades recently bought babies and sent in many generous offerings for Masses and stringless gifts.

### TO ADOPT A MARYKNOLL MISSION

The Mission Committee of the Children of Mary Sodality, St. Joseph's Academy, Detroit, Michigan, wrote for information about adopting a foreign mission.

This is a practical idea and affords a splendid field for activity. Does their plan interest other Juniors?

### THIS MONTH'S PRIZE PICTURE



Here is Huckleberry Yin with a string of fish for Father's dinner. What would you call this picture? Father Chin has a prize for the best title sent to him.

Would you believe that adhesive tape can help ransom babies? There are two rolls of tape in the room of the Seventh and Eighth Grades, St. Joseph School, Saginaw, Michigan, and the pupils are having a contest to see which grade will fill a roll with dimes first.

### HONORABLE MENTION for

#### MISSION STORIES and POEMS

Raymond Schiebel, B'klyn, N. Y.  
John Daw, Astoria, N. Y.  
Marion Tobert, Fall River, Mass.  
Anna McPhee, Santa Rosa, Cal.  
Maurice Tobin, Marion, Ohio

A HAPPY EASTER

### Chicago Juniors Have Mission Week

I wish to thank you for the generous supply of mission literature you sent us. It was kind of you to be interested in the outcome of our activities which were as follows:

MONDAY was set aside for PRAYER. We are enclosing a Spiritual Bouquet which the students offered for the missions.

TUESDAY was "STAMP DAY." We exhibited posters and distributed leaflets urging the collecting of canceled stamps and showing the right way to ship them.

WEDNESDAY was "PAGAN BABY DAY." The girls of our class abstained from candy and gave the money thus saved for the ransom of a baby.

THURSDAY was "POSTER DAY." The students made posters showing the work of the Negro, Eskimo, and Indian missions, and work of the missions in the Orient. Some titles were: MAKE YOUR VALENTINE BOX A MITE BOX—SAVE ONE SOUL.

FRIDAY was "Propagation of the Faith Day." On the First Friday of every month, all the school children of Chicago bring five cents each for the Society of the Propagation of the Faith. Our School has given three hundred dollars this year and we hope to bring the total up to five hundred.

—*Frances Greene, Chicago, Ill.*

Wear the Junior Badge—the Chi Rho Button.



# FATHER CHIN



## DEAR JUNIORS:

As I was browsing with my companion through a Maryknoll book, I called to mind an old priest whom I knew in Japan. He had a typical little Japanese garden where some fine flowers grew alongside of a miniature brook. Bees and butterflies fluttered about this garden during the bright summer months, and birds made the air sweet with their song.

The old priest used to bring the Japanese children into the garden occasionally and let them enjoy its beauty. Then when fall would come, he used to let them see it again when everything seemed to be dead, and the children would express their regret that the precious garden was so changed. The old priest would smile, and then, on Easter Day, he would bring his young friends again to the garden and let them see all the beautiful flowers growing once more, the bees and birds and the butterflies—all reminders of the resurrection of Christ our Saviour on Easter morn.

It was a lesson to his little friends that as after the bitter suffering and death of Christ came His Glorious resurrection, so when days are dark for the children of men they should be patient and look forward to the happiness that always follows sacrifice. If we wish to rise with Christ we must suffer with Him; if we wish to be happy, we should learn the true meaning of sacrifice.

## Enrollment Certificate

Sister Cornelia's class at St. John the Evangelist School, Schenectady, N. Y., has all its members enrolled as Juniors. These interested helpers of Father Chin are full of pep and have started a drive to buy Chinese babies. There are twenty-nine pupils in the class and every month they receive one hundred copies of *THE FIELD AFAR*.

## THE MARYKNOLL PRIEST

Over the ocean far away  
In the land of the heathen Chinese,  
A little mission, poor and frail,  
Is the home of a Maryknoll priest.

His labors last from morn to night  
And are of great avail,  
Bringing to souls the one true light,  
The light that'll never fail.

To aid his work the boys and girls  
Of our dear school do pray,  
And by this means of prayer we hope  
To help him on his way.  
*John McLennan, Age 13, St. Charles School, Bridgeport, Conn.*

## SACRIFICES

On the other side of the Ocean  
Lies the land of the heathen Chinese—  
The little neglected children cry  
For some of our joy and peace.

To make these children happy,  
I think it would be nice  
If each and every one of us  
Would make a sacrifice.

We do not have to give them much  
If each one does his best.  
I know that every thing we give  
By our Dear Lord is blest.  
*Alice Walthers, Age 14, St. Charles School, Bridgeport, Conn.*

## The Spirit of St. Charles

We have become very much interested in the work of the foreign missions, and the magazine entitled *THE FIELD AFAR*. We are enclosing two poems, which we hope will be published. We were reading about the contest for the best essay sent in on the life of Blessed Théophane Vénard, which we hope to take part in.

It seems wonderful to think that young men give up their lives to follow in the footsteps of Blessed Théophane Vénard, to bring the Gospel of Christ to the pagan people of the Orient. It is wonderful that their labors bear fruit, and, each year, they are getting a larger harvest. We pray that God may bless some of our boys with a vocation.

Hoping that your work will always be successful, we are, *The Boys and Girls of the Seventh Grade, St. Charles School, Bridgeport, Conn.*

**STORE SIGNS NOTED IN JAPAN**  
**A HIGH ALAS BARBER**  
**BIGGEST LOAVER IN TOKYO (A Bakery)**  
**DEARER IN CRACKERS**

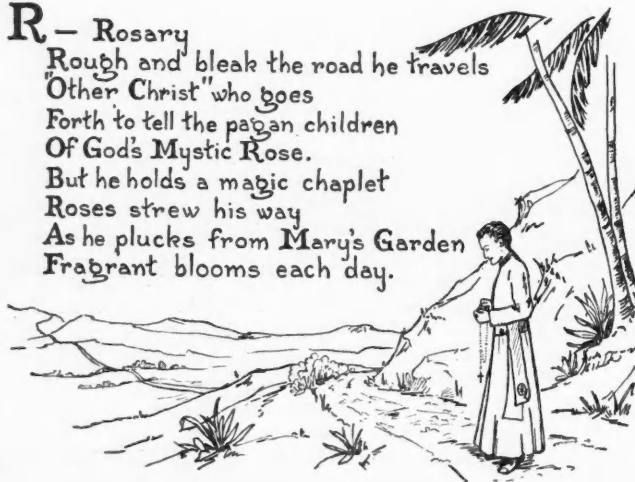
Father Chin desires to secure a special list of Juniors who are Altar Boys. To every boy whose name and address is given he will send before June a little booklet entitled, "*The Master Calls.*"



## A-B-C's OF THE MISSIONS



**R**— Rosary  
Rough and bleak the road he travels  
"Other Christ" who goes  
Forth to tell the pagan children  
Of God's Mystic Rose.  
But he holds a magic chaplet  
Roses strew his way  
As he plucks from Mary's Garden  
Fragrant blooms each day.





# TO MARYKNOLL JUNIORS

## Letters of Cheer from Chinsters

Our mission box has collected five dollars once more. We wish to buy a Chinese Baby to be named Kathleen.—*The Fitch Children, Coronada, Calif.*

I am sending five dollars to purchase a baby. I should like its name to be Catherine Teresa. I received the money in gifts.—*Irene B. Hesselschwerdt, Jamaica Plain, Mass.*

I am sending five dollars with which to purchase a Chinese baby. I wish to have it named Frances, after a nun whose name is Sister Francine.—*Ursula Earle, Jamaica Plain, Mass.*

The Postal Order is the total of my mite box. Of course, this is an invitation for another, which I hope will be here soon.—*Cyril Murphy, San Francisco, Calif.*

Enclosed you will please find the savings of my last mite box. I am sorry that it is not more, but I know that you will appreciate even this small sum. I hope that during the coming year you will receive many more dollars to make our Oriental friends happy.—*William Orthman, Melrose, Mass.*

I am a little late with my Christmas savings, but here they are. I hope that the next will be more. I hope you will remember me in your prayers, as I was hit by an automobile. My right side is paralyzed, and I have not all my strength back yet.—*James O. Beckwith, Des Moines, Iowa.*

For quite a long time I have been reading your page for Maryknoll Juniors and I thought it would be nice to join. Will you please send me a mite box and I shall try to ransom a baby. I also promise to pray every day for the missionaries. A faithful new Junior, *Alyce Purcell, Buffalo, N. Y.*

## An Idea from York, Nebraska

Father Chin is always glad to hear of the work being done for the missions in the schools throughout the country, and he is especially pleased to receive photographs showing these activities. In York, Nebraska, students of the Ursuline School read Fr. Byrne's "Korea Speaking," which has been appearing in THE FIELD AFAR, and made it the subject of a set of pantomimes. "Korean Ancestor Worship" was presented by Misses Margaret Conroy, Helen and Wilma Hottovy. Mission work in Korea was portrayed in another scene in which Miss Leveta Ong-hemau took the part of a Maryknoll priest, Miss Alice Penas acted as a Maryknoll Brother, and Miss Helen Thompson as a Maryknoll Sister. In the third scene, Miss Bessie Curran and Miss Ella Morgan were the Chinese ladies who have brought their tiny charges, Billy and Norma Kealy, to the Ursulines' School at Swatow, China, to learn Christianity. Miss Marie Carl Hesser and Miss Anne Rauth were attired as Sisters. Sister Marie Theresa and Sister Anita, Ursuline postulants, are in the picture with the actors.



### 1. MISSION ACROSTIC

1	2	3	4	5	6	7	8	9
*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*

Here are nine four-letter words for you to find. When they are guessed correctly, the first letters of the words will spell the name of a Foreign Mission Society familiar to you all:

1. The Queen of the missions. 2. A continent in the East. 3. The principal food of China. 4. A river separating Korea from China. 5. A seaport of Japan. 6. A town in Alaska. 7. A precious stone. 8. A Holy Season of the year. 9. Molten rock.

### 2. MISSING LETTERS

When the printer was setting this sentence he dropped some of the type and then found that he had nine E's and four A's left over. Can you help him to put them in their right places? After you have spaced the words correctly, you will find a sentence from the words of Christ to His disciples:

THHRVSTINDDISGRBTUTITILBORRSFVW.

### 3. HIDDEN CITIES

In each of the following sentences there is a city of the United States hidden. We found the first one; you find the rest.

The sampan was laden very heavily with rice.

On Monday, tons of rock were set in place. He will give THE FIELD AFAR to Charles tonight.

The junk was in port landing its cargo. There is a prize waiting for the boy or girl who sends in the best list of answers to Father Chin.

Mother is writing for me as I am just six years old. I am sending a check for the pennies I saved for the poor kiddies in China.—*Raymond Bels, Detroit, Mich.*

I am a girl in the seventh grade of the Blessed Sacrament School. I am very much interested in the JUNIORS' work of helping the poor pagans who do not know our dear Lord and therefore cannot love Him. Enclosed you will find my Enrollment Slip and ten cents for my badge.—*Helen M. Kelly, Cambridge, Mass.*



## An Easter in China

By Rev. Francis X. Ford, A. F. M.



HE young priest sighed—the hardly audible breathing of a discouraged soul—then glanced at his companion to see if he had been heard. The old priest peered over his spectacles with a gentle, inquiring look, and, leaning back in his decrepit armchair, asked:

"Was that a groan I heard from a youngster your age? What's wrong, Father Tom?"

"Everything, I guess, Father Mac. I don't seem to fit in, somehow. I wasted all yesterday afternoon at Chim Chun's house, doing nothing but sputtering this crazy language. They seem to understand what I say, but I can't get a rise out of them. You know, I was looking over the list of backsliders, and yesterday I thought I'd try my hand at shaking them up for Easter. Old Chim Chun hasn't been to the Sacraments this year, and his wife isn't much better. I went to their village and sat down, and a mob of pagans came in, and like dumb cows, simply stared at me the whole time. How could I talk religion in such a mob? They make me nervous and as stupid as themselves. Oh, they received me well enough in the Chinese way, but I couldn't make any impression on them. Instead of religion, the talk drifted round to America: how far it was; what salary did I get from my government; where were my wife and children; was my father living—the same old rigmarole of foolish questions. Don't these people ever think of their souls? I bet you they think we came over for a vacation, to enjoy their poverty. Mind you, I'm not kicking at the food or dirt—only I do wish they would sometimes show they understood our motives."

Old Father Mac nodded his head and smiled. "I know your feelings, Father Tom," he said. "It is tough to go along without much encouragement. But we have to take the Chinese as we

find them; they are not strong on showing feelings, at least in our way of acting. You did your best, and that's all need worry you."

The young man rose with an impatient wave of his hand, and opened his bedroom door; then turned with a half-ashamed flush and troubled eyes.

"That's all right for you old hardened saints. You can plod along and wait and be philosophical and all that, but I tell you, it's uphill for me. I try to be as nice as I can to them, but they're as hard as rock. They simply stare and smile like Buddhas, and I get nowhere with them. Thank goodness, there are Confessions tonight anyway; at least I'm not entirely useless."

And, in a gentler mood, he disappeared within and plunged his tired face in the basin of water and used his pent-up energy in a brisk towel rubbing.

The old man, left alone, quietly drew out his pipe and slowly filled it. His thoughts were evidently elsewhere, for he held his unlit pipe and gazed at the whitewashed wall.

"Poor Father Tom, he's letting discouragement get a hold on him. I wonder if the problem will ever be solved—the disillusion of the first years of mission life, the period of transition—till we see things from a Chinese point of view? If he but knew it, they're not different at bottom from his homefolks. After all, would a backslider at home have received him with

open arms; would the semipagan neighbors welcome him any better? The trouble is, we all expect too much of our poor Chinese; we want a daily miracle. How often have I not had the same unreasonable grumble? Perhaps I am to blame for being too quiet about the real difficulties over here. I thought he'd mind the physical hardships more, and did my best to ease him in them, but he seems to get a pleasure out of them. And I was silent on the spiritual side, in the hope that he'd never have to face the problem. Yet, after all, they're the only real hardships we have, and we ought to expect them."

He lit his pipe and settled back thoughtfully in his chair. The houseboy, a barefoot lad of twenty years, silently entered, and with a respectful glance at the old priest whose back was toward him, began quietly to move the books from the table and spread the well-worn cloth for supper. As he worked, he smiled and said:

"Well, Father, we shall not have to do much marketing for a while."

"Why, are you going to make us fast, A-mo?"

"No, indeed, Father, but the Christians are beginning to bring in their Easter gifts. There are two ducks from my village, a goose from Shac Shan, a pheasant just caught by A-luk, about twenty rice birds from the village of No-lung, and a basket of eggs from A-Chin's mother."

"That's fine. We'll have the pheasant for dinner tomorrow. Just stuff it with chestnuts and have plenty of gravy for

### HIS EXCELLENCY, the APOSTOLIC DELEGATE to CHINA, writes:

"Let me say that I have read your book—THE MARYKNOLL MOVEMENT—with the greatest pleasure. It has confirmed my opinion that the Church in America is to do still greater things for the cause of Christ in China, and that the present missionaries are only the vanguard of a mighty army that in His Name will do battle against the powers of darkness.

"Surely every American Catholic must read with satisfaction this story of Maryknoll's growth and splendid achievement.

"Thanking you for your book, and assuring you of my continued prayers for Maryknoll, with hearty good wishes I am,

"Yours sincerely,

"✠ Celso Costantini"

PLEASE RENEW PROMPTLY

the sweet potatoes. We'll fatten the goose for Pentecost."

"Yes, Father. And there are some firecrackers and cakes from the merchants; and the pagans of Chim Chun's village brought a package of joss sticks; I refused them, and —"

"But you shouldn't have done that. They do not know any better, and may be offended."

"Oh, no, Father. They were glad to be shown their mistake. Then they suggested cold cream and perfume, but I said you wouldn't use them. So they went home to think of something else; they'll be here soon again."

"Well, that's great. The pagans from Chim Chun's village—I never met any of them that I remember. In fact, the few times I visited there they weren't over-friendly. Show them in here when they come."

A-mo went out, and Father Mac picked up a book. He was lazily searching for the bookmark, when in walked five village men, barefooted and bronzed, though with new garments, evidently their best. They stood awkwardly at the doorway and kept smiling and bobbing their heads. They advanced one by one and bowed singly to the old priest, who stood where he rose and bowed to each in return, uttering rapidly the Chinese greeting of *Ho, ho!-ho*, with grunts of pleasure on both sides. They kept up the bowing and exclamations for fully a half-minute, while Father Mac pointed right and left to chairs. At each sign to sit down, they bowed again, but remained standing. Gradually one of them advanced with a red cloth scroll tucked under his arm. Father Mac took a Chinese water-pipe from the shelf and offered it with both hands to the leader, who bowed in refusal, bringing both fists to his breast in a quick motion as he bowed.

"We have come only to salute the Father. We are from Chim Chun's village. We met the young Father yesterday. He honored our miserable village with his august presence and he told us the doctrines of the Catholic Church. Chim Chun tells us that tomorrow is a special day of worship and we came to ask permission to attend."

"Certainly you may come," said

### A THOUGHT FOR YOU

**T**HIS little fellow is the son of poor fisherfolk on Sancian Island, where St. Francis Xavier died within sight of the mainland he had hoped to evangelize. American missionaries brought the football to this Chinese schoolboy. They brought him something else besides: his title to the kingdom of heaven; his right to behold the Face of God. Christ died the death of the Cross to make of this Chinese lad an heir of heaven. But there are millions like him in the great land of China who have never so much as heard of the True God.



### Help Our Missioners To Win The Game

Root for them with your prayers. If you are strong and eager and clean of heart, why not enter the game yourself? Is it worth it? The Son of God thought so, to the shedding of the last drop of His Redeeming Blood.

Father Mac, "and you are always welcome. Do you know what feast we celebrate tomorrow? It is the Resurrection of Jesus, Who became man and died on the cross to wash away the sins of the world."

"Yes, we know that; the new Father explained that yesterday. At first we did not believe him and some said he was a foreign spy, but Chim Chun told us all about the Catholic religion and how you have come simply to preach religion. Then we later said the doctrine must be true because you make such sacrifices to teach it. The new priest said that God became a man and suffered because He loved us and wanted us to be happy. And, afterwards, Chim Chun pointed out that the missionaries also suffer just because they want us to be happy. One word led to another, and then last night we decided to ask for instruction."

"Good," said Father Mac. "I shall visit your village on Monday and arrange for a catechist. How many of you want to study?"

"Well, of course, the whole village of five families will study—and that makes thirty persons. But we should like to ask a favor or two—that you accept this miserable little gift, and that you allow the young priest to give us a sermon occasionally."

"Yes, Father can visit you, and it will give him great pleasure."

The old priest unrolled the scroll and read aloud the words: "Voyagers from afar to China. Portray the Divine Love for all."

"Ah! How kind you are, and how truly you have realized the meaning of tomorrow's feast."

Their faces lighted up with satisfaction, and with many mutual bows they withdrew.

(Continued on page 128)

WEAR THE CHI RHO

## Catches



Now send a  
good one and I  
promise not to  
muff it.

WE are registering a new Burse, for The Venard, our Preparatory College in Pennsylvania. This burse is reserved and two thousand dollars has already been invested in it.

From the Chicago Diocesan Office of the Society for the Propagation of the Faith, we have recorded a Native Clergy Burse. This news will make our men in the field hopeful.

The banner gift of the month was a stringless check for five thousand dollars, enough to keep six hundred people alive and working for more than a week. It came from New York.

This was followed by another gift of twenty-seven hundred dollars from a bishop in the Middle-West who bids us ask no questions and says that perhaps he will send more later.

Another bishop—from the East—kindly turned towards us a welcome and substantial legacy which had been placed at his disposal.

Two rooms in the new Seminary were taken at five hundred dollars each and one other engaged.

Five wills matured. Of these, one concerned a parcel of land and one was a generous remembrance; four thousand dollars came from the estate of the late Msgr. Biden of Buffalo.

Four annuities were recorded—three of five hundred dollars each; the fourth, four thousand dollars. Interest will be paid every six months to these benefactors.

Irish Bonds came in steadily from various sources.

There were four gifts including one from the parish of Albion, New York, to be applied to student support, and eleven special gifts came in for the missions—not too many, but all welcome.

For each and all, may God reward these instruments of His bounty!

If you have a mission corner in your classroom, perhaps we can suggest an occasional decoration.

From a western bishop came the following:

Sincere thanks for the very graphic and remarkably apostolic letters in *Maryknoll Letters, Volume II*. When I have soaked my tepid soul with them, I'll let them do the good they should in the school library. May God give you a prosperous year!

A venerable prelate writes:

A good soul, interested in Maryknoll, is sending the enclosed \$500 for a room. She has been saving this money for some time, and she said to me, "When I had ten or fifteen cents I put it in the bank and I want Maryknoll to have it." She is now getting up one more \$500.

How blessed she must be to go to such trouble for our dear Lord—and what graces your work must receive from such sacrifices!

THE FOREIGN MISSION  
SISTERS OF ST. DOMINIC  
For the Maryknoll Sisters and in honor of Mary Immaculate, a Circle has been formed in Scranton. This is good news and none will be better pleased to record it than we of Maryknoll who owe so much to the coöperation of these faithful women.

For fifteen years the Sisters have lived under difficult housing conditions, and, now that they are trying to build their own home on their own grounds, they should have special consideration from all friends of Maryknoll.

## SURPLUS VERSUS NEED

There are now fifty-eight Maryknoll houses here and overseas. In each house, there should be at least one shelf full of spiritual books for frequent reference, edification, and encouragement.

We are willing, if necessary, to borrow some money and fill those shelves, but we know that among our friends there are libraries with spare books that may never be used in this generation.

If they are near enough, we will call for the surplus. If remote, we can only say that we will surely appreciate the time, labor, and containers quite as much as the contents. Also, that if sent C. O. D., we will not object so long as the books bear on the spiritual life.

WHATEVER YOU GIVE

Friends who are in a position to make the Eucharistic Congress Pilgrimage and who would like to combine with it a visit to some of the mission lands in Eastern Asia should read the advertisement on our cover page.

## IN MEMORIAM

Sr. M. Floriam Walsh, Sr. M. Camilla McHugh, Sr. M. Vincentia Williams, Sr. M. Veronica Cruise, Mrs. Amelia Spelman, Mrs. Ellen Murphy, Agnes Lyons, L. Susanka, F. Goodwin, Mrs. Mary Dwyer Butler, J. Sullivan, Ellen F. McArdle, D. Hennessy, Mrs. Condon McDonald, Sophia B. Huser, Elizabeth Meyers, Mrs. M. A. O'Connor, J. Sherman, W. Regan, Catherin Reagan, Helen Olsowsky, Jane E. Martin, Mrs. Georgeanna Grabler, Julia Sullivan, Mrs. Apollonio Scholl, J. L. Timmings, Kate Wolph, Mrs. Mary Schlager, Clara F. Daly, P. H. Kelly, Mr. Kennedy, Mrs. Laura Burke, Amanda Brown, Mr. Mahoney, Sarah Gallagher, Mrs. F. T. Mason, Mary F. Crofton, Mrs. F. F. Finck, Mrs. Bridget O'Shaughnessy, Mrs. C. Sauer, Mrs. Ella Doering, Alice Hennessey, Felix Cassidy, Bridget Murray, Sarah Housberry, Mary McCabe, J. Wilson, Nellie McBride, Anna McKenzie, Ambrose Graham, Neil Gillespie.

## WANTED:

## CIBORIA AND OSTENSORIA

Thanks to priests and some lay friends, we are now amply supplied with chalices for Maryknoll houses here and abroad. But we do need Ciboria and Ostensoria, and, appreciating the edifying desire of some to give what will directly serve the Blessed Sacrament, we ask that in view of a gift, this preference be recalled.

Keep a poster in the mission corner.

## AN EASTER IN CHINA

(Continued from page 127)

Father Tom cautiously stuck his head out of his bedroom doorway and said, "I heard every word and feel properly rebuked. They evidently took in more of my talk yesterday than I gave them credit for. I want you to forget all I said against them. Wow! Thirty catechumens just from one little conversation! Who said anything against China, anyway?"



## NEW PERPETUAL MEMBERS

**Living:** Rev. Friends, 16; Mrs. M. A. P. and relatives, F. P.; A. J. M. and relatives, A. F. S. and relatives; M. B.; R. B.; C. M.; W. F.; M. G. H.; E. H. D.; E. M.; F. J. P.; J. M. D.; E. M. S.; K. M. B.; E. E. S.; E. D.; Mrs. C. McL. and relatives; J. H. and C. R. Z.; M. A. T.; O. L. P.; M. McG.; E. M. L.; A. C. D.; H. B.; T. E. K.; M. F.; K. B.; M. M. H. and relatives; Mr. and Mrs. L. J. R. and relatives; L. O'N.; O. N.; E. K. and relatives; M. E. M.; Q. M. and family; A. V. L.; H. F. and family; D. Y. W.; C. N. W.; J. I.; E. A. H.; D. S. and relatives; A. M. McD.; J. A. H., Sr.; G. S.; Family of G. S.; M. D. B.; C. V. K.; E. N. and relatives; R. J. W. and relatives; M. W.; C. D.; C. R.; C. J. D.; J. N.; A. T. M.; L. F. H.; T. M. and E. I. H.; A. M. F.; J. H.; B. S.; A. O. R.; P. V. C.; F. W. H. and relatives; W. R. and relatives; F. E.; J. A. H. and relatives; M. B. O'M. and relatives; E. O.; R. C.; C. H.; L. E. G. and relatives; J. O'C.; A. G. H. L. L.; E. P. M.

**Deceased:** Rev. Thomas A. Cart; Michael Keegan; Patrick Guerin; Mary F. Delehanty; Peter J. Gilligan; Bridget O'Connell; Mary Skelly; Jeremiah J. O'Dwyer; Mary Cowie; Phoebe, Maisie, and George Gobeille; Alice Lyons. Sarah McCormick; Maltilda F. Meehan; Katherine Fitzgerald; Anna L. Herr; Cecelia Ford; Mary Kelley; Catherine A. Sullivan; Deceased members of the Creedon Family; Ida Ose; James and Margaret Sharp; George Dempsey; Thomas J. Murphy; Francis J. Liston; Patrick Moylan; Ellen Mahoney; Lillian M. Sheridan; Annie E. McCarthy; William McCarthy; Thomas Mahoney; Mary Mahoney; Joanne Mahoney; Mary Beatrice Nelligan Dee; Katherine Mary Wallace; Deceased relatives of M. and M. S.; Gertrude M. Higgins; Gerhard Lager; Deceased relatives of Mrs. L. J.; Regina M. Jordan; Helen Jolly; Katharine Rubey; Timothy Driscoll.

Others may forget—but you will be long remembered if, at your death, you are perpetually associated as a Maryknoller.

Enclosed is a check for \$875. One hundred seventy-five of this is for Masses for my intention to be said as soon as convenient; \$500 is for Msgr. Byrne in Korea for Catechists; and \$200 for Fr. Meyer in his new field in China for catechists. These young men are doing splendid work and richly deserve the financial support of us all, and, as I see it, the most pressing need at present is more catechists.—Rev. Friend, St. Paul, Minn.

## BUILDING OUR BURSES

A bursary is a sum of money invested so as to draw a yearly interest which will be applied to the board, housing, and education of a student at the Maryknoll Seminary or at one of its Preparatory Colleges.

The usual amount subscribed is five thousand dollars (\$5,000) for a bursary in this country; fifteen hundred dollars (\$1,500) for a native student bursary in Eastern Asia.

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## FOR COLLEGES—\$5,000 EACH

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St. Michael Bursary ..	646.32
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Bl. Julie Billiart Bursary ..	367.00

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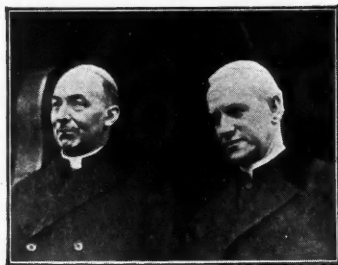
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